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WHY IS CANADA NOT A PART OF THE UNITED STATES?

Read before the U. S. Catholic Historical Society, Nov. 25th 1889, by John Gilmary Shea.

Six score years ago England ruled supreme over all the northern part of this continent. From Hudson Bay to the Gulf of Mexico no flag but hers fluttered in the breeze. From the region of perpetual snow to the region of Spring in North America, no rule was recognized but George's of England.

All, however, was not peace and calm. Discontent pervaded the land. Men clamored for rights which they claimed as the inalienable birthright of British subjects. Delegates at last met from the various colonies. This body assumed the title of Continental Congress, for it proposed to represent not a few colonies only, but the Continent. As the Continental Congress it finally met England in battle and carried on a seven years' war. Nothing less than the Continent satisfied the aspirations of the grand and noble minds who planned the union of the colonies into a vast republic. Why then did the close of the war find their plan defeated, the republic dwarfed, confined between the northern lakes and shut off from the Gulf of Mexico, with England holding Canada as a perpetual menace to her peace and prosperity?

Perhaps Canada was settled by men full of devotion to the house of Hanover, grateful for favors, eager to show her their loyalty. On the contrary, it was a colony where England was hated as a power, alien in blood, alien in

language, alien ln religion; a power submitted to only after a struggle in which the Canadians, left almost unaided by France, had tested the resources of England to crush them, and after being beaten to the earth had in a last desperate effort, almost regained the day.

Canada was writhing under the yoke, her people were too numerous to be torn from their homes by England and scattered far and wide like the unhappy Acadians of Nova Scotia: but if England made concessions, she was only biding her time, to crush them utterly.

Canada was ripe for revolt. The Continental Congress and its wise leaders counted surely on the adhesion of the Canadians in their struggle with England, at first simply a struggle for the right to govern and tax themselves, a right as essential to the prosperity of Canada as to that of any other colony.

The Continental Congress issued "an address to the inhabitants of the province of Quebec," inviting them to act in concert with the other colonies. "We are too well acquainted," says this address drawn up by John Dickinson, "we are too well acquainted with the liberality of sentiment distinguishing your nation, to imagine that difference of religion will prejudice you against a hearty amity with us. You know that the transcendant nature of freedom elevates those who unite in her cause above all such low minded infirmities. The Swiss cantons furnish a memorable proof of this truth. Their union is composed of Roman Catholic and Protestant States, living in the utmost concord and peace with one another, and thereby enabled, ever since they bravely vindicated their freedom to defy and defeat every tyrant that has invaded them." *

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* See address of Congress to the Oppressed Inhabitants of Canada. Pennsylvania Packet. June 19, 1775. "We perceive the fate of the Catholic Colonies to be linked together." Evidences teem in the papers of the day of the active sympathy of the Canadians. "There is advice from Canada that Governor Carlton having in vain endeavored by fair means to engage the Canadians in the service against the Colonies, he attempted to compel them

Among the Canadian clergy many were openly in favor of the Colonies. One * was driven out of the province by the British officials, others were kept under strict watch, one a man of high social position, and member of a religious order, threw himself into the movement, and when Canadian regiments were raised for the Continental service this priest, the Rev. Mr. Lotbinière was commissioned by Congress as chaplain, and served during the whole war of the Revolution.†

The two Canadian regiments were constantly kept up by recruits, and maintained their organization till the army was disbanded at the peace.

Canada evidently was ready to join the cause of American freedom. Jesuit and Recollect and Secular priest favored it; the Canadians themselves shouldered the musket as the best proof.

In the outlying parts of the old French province the same feeling prevailed. The Indians in the province of Maine, who had been converted to Christianity by the French missionaries from Canada, at once sided with the colonies, and their Catholic Chief Orono had a commission from Congress.

In the west, the French in Indiana and Illinois, with

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by force, in which there was an insurrection of 3,000 men to oppose that force. . . . It is said they are determined to observe a strict neutrality." Pennsylvania Packet, Aug. 14, 1775 "A party of regulars went out in a floating battery" (near Ticonderoga,) "to drive off our Canadians about 500 in number, who were at work on the east battery but were repulsed three days successively." Pennsylvania Packet, Oct. 30, 1775. "A party of our troops with the Canadians took possession of Chambly." Letter of Oct. 23d in Pennsylvania Packet, Nov. 13, 1775, "The Canadians in general, on this side of the St. Lawrence are very friendly to us, almost unanimously so along the river Sorel, where they are actually embodied and in arms, altogether to the number of more than 1,000." Pen. Packet, Nov. 20, 1775.

* Rev. Peter H. de la Valiniére. See Gen. Haldimand's order expelling him. U. S. Catholic Hist. Mag. III. p. 88.

† Hamersly "Army Register," Washington, 1881, p. 32. "Life and Times of Archbishop Carroll," New York, 1888, p. 144.

their priest, Rev. Pierre Gibault, received Clark with open arms and aided him to drive the English out of that part of the country. The flower of the young Frenchmen of the West perished in gallant attempt to drive the English beyond the lakes.* Even in the heart of Canada, the Indians, converted by the French priests, were so friendly to the Americans, that Burgoyne, who could use Brant to massacre the settlers of Cherry Valley, Wyoming and Esopus, failed to enlist these Catholic Indians in his work of blood, and in an address of reproach he loaded them with abuse.

Why then, if the Continental Congress wished the co-operation of Canada, if Canada and her French and Indian population were full of sympathy for the cause, why is it that England was able to secure that province and so gain its discontented people as to make it a stronghold against us, the base of constant operations?

The answer of history must be, that this great blow to American hopes, this disastrous result was due to an anti-Catholic bigotry fostered in New York, of which John Jay was the prime mover and instigator, and which as a delegate to the Continental Congress he succeeded in foisting into some of the acts of that body. That man stands out in history as the embodiment of narrow and short sighted views, who was willing to sacrifice to their unholy gratification, the best interests of America.

To see the man as he really was, we need only open the Journal of the Convention which framed the first Constitution for the State of New York in 1777, and follow the actions of Jay.

There was bigotry in NewYork. Public policy demanded that in the struggle with England all such feelings should be buried. Real statesmen sought to dispel this feeling, but Jay fostered and stimulated it. He was in full accord with those who ran up a flag in New York with "No Popery" inscribed upon it. He was in full accord with those whose anti-Catholic feeling led them to drive the

* In the Expedition of Mottin de la Balme.

Catholic MacDonalds from the Mohawk and force them to place themselves under the flag they hated, the flag of the Hanoverian—in full accord with those who sent those stalwart Highlanders within the British lines when they would gladly have avenged Culloden!

In the Constitutional Convention of 1777, Jay appears as the advocate of blind unreasoning bigotry, as Governeur Morris was the champion of toleration, liberality and all that is broad and farseeing in statesmanship. The County of Westchester gave the leaders of the two policies.

When the question of naturalization came up, the paragraph in the proposed Constitution excited the wrath of Jay. He sprang to his feet at once to offer an amendment requiring the applicant "to abjure and renounce all allegiance and subjection to all and every foreign king, prince, potentate and State in all matters ecclesiastical and civil."

Morris opposed the amendment with all his eloquence and proposed a substitute committing naturalization to the legislature: but Jay had evoked the hostile feeling, and his amendment was carried. In vain did Morris, battling in the cause of human freedom, endeavor to alter the clause, the amended section was carried, and though Livingston appealed for a reconsideration, the Constitution was adopted with Jay's amendment, and till the Constitution of the United States vested the entire control of naturalization in the Federal government, no Catholic immigrant could become a citizen in the State of New York—though he might show wounds received in battle against England, for he could not on oath renounce allegiance to the Pope, as head of the Church.

When the clause of the proposed Constitution came up for debate, in which it was declared "that the free toleration of religious profession and worship shall forever hereafter be allowed to all mankind," Jay found it too broad. He introduced an amendment giving the legislature power at any time to deny toleration to any denomination at its option.

Debates followed, and a majority seemed loth to con-

cede such a power; but Jay dropped the mask and proposed a new amendment showing his real object: "Except the professors of the religion of the Church of Rome, who ought not to hold lands in or be admitted to a participation of the civil rights enjoyed by the members of this State, until such time as the said professors shall appear in the Supreme Court of this State, and there most solemnly swear that they verily believe in their consciences that no pope, priest, or foreign authority on earth hath power to absolve the subjects of this State from their allegiance to the same. And further, that they renounce and believe to be false and wicked, the dangerous and damnable doctrine that the Pope or any other earthly authority hath power to absolve men from their sins, described in and prohibited by the Gospel of Jesus Christ: and particularly that no Pope, priest or foreign authority on earth hath power to absolve them from the obligation of this oath."

We can almost picture him to ourselves in wild frenzy, with bloodshot eyes, foaming at the mouth and gesticulating like a madman, as he read this proposed amendment, the rigmarole of stupid ignorance.

The amendment found advocates in the body, such anti-Catholic feeling had Jay evoked, and it was lost by a vote of 19 to 10, not two-thirds voting for it.

Still unappeased, Jay moved another amendment; Livingston insisted that it was virtually the same as the last; but the house held otherwise, and though modified by an amendment of Morris, it was passed in a form which gave Jay hope that Catholicity could never gain a foothold in this State. The grand, broad charter of toleration as proposed at first was blotted from the Constitution of New York.

When we consider that at this moment men, as Bancroft drily remarks, had outgrown the silly anti-catholic raving about the Quebec Act;* that the United States were using

* As soon as the Quebec Act was proposed in Parliament protests against it appeared in the American papers. It was after the Boston Port Bill con-

every effort to gain Catholic France as an ally, and that a show of amity to professors of the faith of Rome in the several States would have aided the cause of Independence, we can imagine what bitter hatred of Catholicity seethed in the heart of John Jay, where no consideration of public policy could whisper a counsel of moderation.

If his spirit showed itself in this shape in 1777, we can imagine what it was three years earlier. And yet, unfortunately, it was to this man that Congress gave a fatal power by confiding to him the preparation of the "Address to the People of Great Britain," and this at the very time when the wise and judicious Dickinson framed the conciliatory address to the Canadian people, and Congress sent Commissioners with a Catholic priest to influence Canadian adhesion to the common cause.

A man of Jay's temper could not lose the opportunity of introducing his favorite topic. The Quebec Act, by which the Canadian French were left in the enjoyment of their religion and their former laws, in Canada, and at the feeble set-

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sidered as the greatest of their wrongs. See Postscript to Philadelphia Packet, Aug. 15, 1774.

The following stanza from a song shows the temper of the times, to the tune of "O my Kitten, my Kitten:

"Then heigh for the penance and pardons,
And heigh for the faggots and fires;
And heigh for the Popish church wardens,
And heigh for the priests and the friars;
And heigh for the rare-e show relics
To follow my Canada Bill-e
With all the Pope's mountebank tricks;
So prithee, my baby, be still-e
Then up with the papists, up, up,
And down with the Protestants down-e
Here we go backwards and forwards
And all for the good of the Crown-e,"

Philadelphia Packet, Aug. 29, 1774.

The Act was given in full in the same paper in the Supplement to No. 150, Sep. 5, 1774 and in the paper itself, the violent Protest of the City of London.

tlements of Detroit, Vincennes and Kaskaskia, afforded Jay the means of counteracting the whole beneficent policy of Congress.

He was one of those who pretended that the act of justice to the conquered French by which they were allowed to enjoy religious freedom, and live at least for a time under their own system of laws, was a subtle scheme of Great Britain to compass the ruin of her old colonies.* The experience of more than a century shows that England acted wisely.

But Jay, then a young fanatic of twenty-nine, could see nothing but the triumph of the Catholic religion. As to his authorship of the Address there is no doubt. "The Address to the People of Great Britain," says his biographers, "was assigned to Mr. Jay. To secure himself from interruption, he left his lodgings and shut himself up in a room in a tavern, and there composed that celebrated state paper, not less distinguished for its lofty sentiments, than for the glowing language in which they are expressed."

Unfortunately, we cannot agree with this opinion. The Address is narrow-minded, bigoted, fanatical and short-sighted. Congress was at first led away by the silly prejudice aroused by the Quebec Act, and it took some time before it outgrew the feeling. Though Congress did at last, Jay never did.

In this address, unfortunately issued in the name of Congress, Catholicity is branded as "a religion fraught with sanguinary and impious tenets." Then developing

* Influenced by men like him, Congress in Sept. 1774, said: "The late Act of Parliament for establishing the Roman Catholic religion . . . . is dangerous in an extreme degree." *Philadelphia Packet Sept. 19, 1774.* The paper of the 12th, contained a contribution against the Act addressed to the King. But the subject was soon dropped with only an occasional reference to it, and in the papers of June 19, 1775, we find an address of Congress to the oppressed inhabitants of Canada, and that of July 10, gives a bill introduced into the House of Lords by Lord Camden for the repeal of the Quebec Act.

his idea, Jay adds: "By another act the Dominion of Canada is to be so extended, modelled and governed, as that by being disunited from us, detached from our interests, by civil as well as religious prejudice, by their numbers daily swelling with Catholic emigrants from Europe, and by their devotion to administration, so friendly to their religion, they might become formidable to us, and on occasion be fit instruments in the hands of power to reduce the ancient free Protestant colonies to the same state of slavery with themselves. . . . . "Nor (the address continues) can we suppress our astonishment that a British parliament should ever consent to establish in that country a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder and rebellion through every part of the world."

"This being a true state of facts, let us beseech you to consider to what end they lead.

"Admit that the Ministry by the powers of Britain, and the aid of our Roman Catholic neighbors should be able to carry the point of taxation, and reduce us to a state of perfect humiliation and slavery. Such an enterprise would doubtless make some addition to your national debt," etc.

In a few words: nothing would satisfy John Jay but penal laws against the Catholics in Canada, and the establishment of English laws there. He wished no part or fellowship with them, and would rather see the Canadians remain under English rule, than have Catholics on our side.

Such was not the view of Congress. On the 15th of February, 1776, it was—"Resolved that a committee of three—two of whom be members of Congress—be appointed to repair to Canada, there to pursue such instructions as shall be given them by that body."

Benjamin Franklin, Samuel Chase and Charles Carroll, of Carrollton were chosen, and the last named was desired by Congress "to prevail on Mr. John Carroll to assist

them in such matters as they shall think useful."

The Catholic priest responded to the call and accompanied the Commissioners to aid them "to promote or to form a union between the colonies and the people of Canada."

The instructions to the Commissioners all tended to this. "To convince the Canadians of the uprightness of our intentions towards them, they were to declare that it was the inclination of Congress that the people of Canada should set up such a form of government as would be most likely in their judgment, to promote their happiness. And the commissioners were, in the strongest terms to assure them, that it was our earnest desire to adopt them into our union as a sister colony and to secure the same system of mild and equal laws for them and for ourselves, with only such local differences as might be agreeable to each colony respectively."

"They were directed further to declare that that we held sacred the rights of conscience; and should promise to the whole people solemnly, in the name of Congress, the free and undisturbed exercise of their religion; and to the clergy the full, perfect and peaceable possession and enjoyment of all their estates; that the government of everything relative to their creed and clergy should be left entirely in the hands of the good people of that province, and such legislature as they should constitute; provided however, that all other denominations of Christians should be equally entitled to hold offices and enjoy civil privileges, and the free exercise of their religion as well as be totally exempt from the payment of any titles or taxes for the support of religion." *

Congress had been forced by the bigotry of a few to denounce the Quebec Act in terms which showed more religious hate than sound political wisdom, but good sense

* This was asking Canada to give Protestants greater rights than Massachusetts or New York gave Catholics in 1800; or New Hampshire did in 1876.

was gaining the day, and the allusion to the Quebec Act in the Declaration of Independence of 1776 is so obscure that few now understand it, and on the point of religion it is silent.

At the time of the appointment of the Commissioners everything indicated the possibility of securing the co-operation or at least the neutrality of the Canadians. At Montreal, the King's statue was smeared over and decorated with a necklace of potatoes; a leading Canadian gentleman was insulted and struck; and the feelings of the people in favor of Congress was so clearly shown that the British Colonel stationed there threatened to use the powder he had to blow up the city.

The parishes around Chambly, openly joined the American cause ; those in the government of Three Rivers, Nicolet, Becancour, Gentilly and St. Pierre refused to send a man in response to the call for militia to fight against the Americans. Carleton's proclamation was disregarded.† The Caughnawaga Indians sent all their warriors to the American camp, and the British agent appointed to that tribe confesses that he could find no one to side with him, except one miscreant who had been expelled from the village for his notorious vices.

It might be thought that as the Canadians and colonists to the South had more than once served in arms against each other, there must have been a feeling of hostility. But it should be remembered that they never took up arms for any quarrel of their own, they had both been forced to expend their blood and their means, because France and England chose to go to war, and America became the scene of hostility for disputes in which it had no interest, and when it really needed peace.

The colonists, whether of French or English origin,

† "This Proclamation so far from compelling the Canadians to take up arms, only produced the greatest aversion and repugnance to his orders." Smith, "History of Canada," Quebec, 1815, p. 76.

whether in Canadian or the old British colonies had common interests, and had a common history. They had reclaimed the wilderness by their sturdy labor, reared their modest homes, and spread their rich fields of grain, their fisheries, their manufactures crippled only by the policy of the home government. Both trained in the same hard nursery of frugal industry had been compelled to defend their hard bought property against Indian foes; both saw advantages in peaceful trade and free intercourse.

From the first, Canada had sought to bind herself closely to the English colonies by the bonds of commerce, and amity; she had proposed a plan of neutrality so that, though France and England might in the ambitious projects of their state-craft, make Europe one vast charnel house, peace should reign amid the settlements in America, and each man pursue his avocations undisturbed by the sound or even the thought of war. Canada asked that Indians should not be employed in war; and not till the streets of her thriving town of Lachine were lighted by the flames of the burning houses, and strewn with the mangled corpses of men, women and children slaughtered by Indians sent from New York by the bigotry roused by the English Revolution of 1688, did Canada summon to her standard the multitudinous tribes to which her influence reached.

Between Canada and the Colonies there was and never had been but one bar, an insensate anti-Catholic feeling.

When the Commissioners appointed by Congress to undo the mistakes of the past and form a close union reached Canada, General Arnold was in command of Montreal; Canadians were flocking to the American standard, and all seemed to promise the speedy union of Canada with the other colonies, but just then Jay's handiwork, the Address of Congress to the people of Great Britain, was translated and scattered among the people of Canada.

There instead of flattering words of harmony, toleration and union, they found themselves denounced, their religion

execrated, the very idea of union with them scouted. A general burst of indignation followed. "O the perfidious double faced Congress!" cried the people. "Let us bless and obey our benevolent prince, whose humanity is consistent, and extends to all religions; let us abhor all who would seduce us from our loyalty." From that moment the tide of opinion changed. Doubt and suspicion prevailed; the leaders of the Canadians threw their influence in the British scale, and Canada was lost. In vain did the Commissioners labor to efface the impression produced by the spirit which dictated the Address to the People of Great Britain.

The Canadians as a body could not be induced to send delegates to a Congress which could put forward two doctrines so utterly irreconcileable, one all friendship and brotherhood; the other unjust, vindictive, oppressive and malignant. Events soon occurred which made their conviction deeper. that the colonies as a whole were imbued with bitter hatred of Canada and her religion. The fugitive Scots from the Mohawk told their tale; the debates in New York convention became known. Gradually all or nearly ali Canada became alienated, indifferent to our cause. Yet never had there been a greater opportunity. As Colonel Barré declared on the floor of Parliament reading from a letter written by a military friend in Canada, the French there would not fight against the Americans. When the British authority summoned them to train as militia, they hid their guns in the woods and came with sticks, declaring that if they must fight, it would be against the English, and not for them.

Down to the Battle at the Cedars, the Caughnwagas fought under the Continental flag, at severe loss.

Canada was assured to England. It became the basis for operations against this country in the East and West Burgoyne was sent over with an army: the Canadians, overawed and overpowered, were forced into service; the hostile Indians in New York and the West were organized against our frontiers, and went forth to destruction led by white men in English pay. From Quebec to Green Bay every post was

a fomenter of Indian raids on the homes of the hardy settlers.

A broad belt of fire and blood marks the scene of their inhuman warfare, and all this misery and woe were brought upon the country by the hostility to the Catholic Church, a hostility which deprived us of Canada, and esteemed the welfare of America, as of no account. when weighed against the gratification of religious hatred.

When, by the aid of the army and fleet of a Catholic ally, an English army was forced to yield at Yorktown and Great Britain lost all hope of reducing the United States to their old colonial condition, Canada might still have been secured, and would have been, but for John Jay, who was unfortunately one of those appointed by Congress to negotiate with England.

Franklin and Adams were fully alive to the necessity of securing Canada, for Americans ever to have a real peace with England. This too, was the feeling in the Continental Congress, which wrote to its envoys in August, 1779, "It is of the utmost importance to the peace and commerce of the United States, that Canada and Nova Scotia should be ceded." To secure Canada, Franklin even proposed to indemnify the loyalists for their losses, but when John Jay joined the others in Paris, he threw his whole weight on the English side. He was opposed to the annexation of Canada, true to his old anti-Catholic instincts rather than to the welfare of America. He opened correspondence with the English ministry without the knowledge of his fellow negotiators, and he was not only willing to give up Canada to England, but offered her an equal right to the navigation of the Mississippi River, and insisted on making the new republic assume the payment of debts due by persons residing in the colonies to creditors in England before the war, although he was well aware that the Continental Congress was utterly powerless under the Articles of Confederation to compel the payment of such claims. The very failure of the United States on this

point was made by England a pretext, for maintaining a hold on our western country, which cost thousands of lives, checked settlements, and desolated the homes of the brave frontiersmen.*

The result was soon seen. England held Canada, and not only that, but from Canada maintained posts at Niagara, Detroit, on the Maumee and on Lake Michigan, which by the treaty of peace were territory of the United States. Her Indian agents gained the Western chiefs and supplied the tribes with arms, while constantly fostering their hostility to the United States. The defeats of Harmar and St. Clair were due to English arms and English guidance. And if Wayne defeated the Indians on the soil of Indiana, it was under the very guns of a fort which England had planted on our soil.

At last John Jay, one of the most prominent among those who caused this terrible and lasting scourge to America was sent to England, and he, in order to induce England to retire within her own Canadian boundaries, signed a treaty which excited universal execration.

Thirty-six years passed, and we were again at war with England: Canada had become thoroughly submissive under the British yoke. Her increasing population gave soldiers and officers to maintain English supremacy, and to aid in repelling the forces we sent to reduce the province. England still exercised an influence over our Western Indians and again incited them to massacre and arson, while Tecumseh, with a royal commission, fought with his Indian braves beside the British regulars.

Deeply, deeply has the country atoned in blood, for the error of 1774. Had the liberal and Christian spirit of a Morris and a Livingston been able to counteract the malignant purblindness of Jay, the flag of the United States would have floated for the last century over the Continent.

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* Bancroft, History of the United States, v. pp. 537, 568, 371, 575.

CHRISTOPHER TALBOT, BOOKSELLER, PHILADELPHIA.—The following letter of Rev. Robert Molyneux is interesting as throwing some light on Christopher Talbot, who seems to have been the first publisher of Catholic books in this country.

NEWTOWN, JULY 25th, 1797.

REV. DEAR SIR:

I received lately a box of sweet oil, which I suppose was intended for the use of this house. I must beg you would inform me of the cost, and charge the same against my account on the College books. Mr. Robert Brent has promised to pay your order, and I doubt not his word. Can you inform me of the fate of my lottery tickets? I left them in the care of ye steward, Mr. Greenwell. My money is all spent and our house has none.

I have heard little concerning the College since my arrival here; I hope however, you are well and happy, and that you may so continue is my sincerest wish. When the fatigue of ye Examination is over, if I cannot be honoured by a personal visit, a line from yr. pen will be acceptable.

I have the honor to be Rev. dear sir,

My best compliments and good wishes to all.

Yr. most obedient servant,

ROBT. MOLYNEUX.

P. S.—I intend sending you by the first safe conveyance 37 histories of the Bible and seventy Catholic Christian Instructed, the property of Christopher Talbot's heirs, and which are for sale for their benefit. N. B.—A deduction in what is due or to become due to them should be made in yr. favor for the various charges incurred; first, for freight of three similar trunks from Philadelphia to Baltimore, from thence of one of the three to Georgetown, of one to Port Tobacco, of another to Newtown, and of the two latter again to Georgetown, besides losses in bad payments, cost of postage, carriage and wharfage, etc., all with trouble in selling, collecting, etc., cannot be less than five or six per cent. I send you the information for your guide in settling that very troublesome account.

REV. MR. WM. DUBURG. R. MOLYNEUX.
President of Georgetown College.

REV. FRANCIS A. MATIGNON, D.D., FIRST PASTOR OF THE CHURCH OF THE HOLY CROSS, BOSTON, MASS.

Read before the U. S. Catholic Historical Society, April 1890, by Rev. Arthur J. Connolly, of Roxbury, Mass.

In memoria aeterna erit justus. Psal. CXI.

Rev. Francis Anthony Matignon, D.D., was born in Paris, on the 10th of November, 1753. From his earliest years he evinced a pre-dilection for the altar, and after a youth of exemplary innocence and close application to preparatory studies, he commenced his academical course. Gifted with talents of the first order, and possessing in the constitution of his mind that steadiness of purpose and pursuit which gives to genius all its power and efficiency, he soon enriched a capacious mind with almost all that was valuable in literature and science. The attainment of mere human learning however, was secondary with him to the formation of an ecclesiastical spirit. He studied deeply and embodied in his life and practice "the science of the saints," and seizing at once the full conception of the sacerdotal character, he soon exhibited in himself the noblest specimen of what that character was designed by God to be--pure, holy, unearthly, forgetful of self, and living only for God and others.

Having completed his theological studies, he took the degree of Bachelor of Divinity, and was ordained a priest, on Saturday, 19th of September, in the year 1778, the very day of the month and week which forty years afterwards was to be his last.

In the year 1782, he was admitted a licentiate, and in 1785, received from the Sorbonne the degree of Doctor of Divinity. Owing to his scholarly attainments he was soon afterwards appointed Regius Professor of Divinity in the College of Navarre, and for several years fulfilled the

duties of this important position with honor to himself and to the entire satisfaction of his ecclesiastical superiors.

About the year 1789, his health began to fail, and as a mark of his appreciation for his piety and talents, Cardinal de Brienne, then high in favor at the court of Louis the XVI. obtained for him an annuity, which was sufficient to meet all his wants, establish him in independence, and secure his future needs. Unfortunately for Dr. Matignon, France was at this time on the verge of that terrible revolution which destroyed in an hour the fortunes, the happiness and the lives of so many of her children. To escape the fury of the revolutionists, he fled to England, and for several months remained there with many of his fellow priests in exile.

While we may justly suppose that his heart ached at the frightful condition of his beloved country, and that he mourned the sad necessity that drove him into exile, still his own words proclaim that the kindness he received at the hands of England's charitable children did much to lighten his sorrow. In referring to these days of his eventful life, he always spoke of England as a great nation in which there was so much to admire and imitate, and his gratitude kindled at the remembrance of British munificence and generosity to exiled priests, of a nation not only hostile but of a different religious creed.

When the fury of the revolution began to spend itself he hastened back to France, but not with the intention of remaining. During the months of his exile he had made up his mind to devote the remainder of his life to missionary work in the infant church of the United States of America.

In company with three members of the famous Society of St. Sulpice, Revs. Gabriel Richard, Francis Ciquard, and Ambrose Maréchal, all of whom had taken the same resolution, he set sail from France and arrived in Baltimore on the 24th of June, 1792. Immediately on his arrival he offered his services to Bishop Carroll, who at this time

was the only Bishop in the United States.

It is needless to state that his services were thankfully accepted, the more so as Bishop Carroll had for some time past felt the necessity of obtaining a prudent director for the little congregation at Boston, in New England.

On the 4th of Jan., 1790, Rev. John Thayer, by appointment of Bishop Carroll, began his priestly duties as the first Missionary Rector of the Holy Cross in Boston, but, owing to the want of prudence or the inordinate zeal of this otherwise good priest, but little progress had been made. It often happens, especially with people recently converted, that they fancy that nothing on earth is wanted to convert this or that person among their friends than that he should just hear what is to be said in defence of Catholicity and against Protestantism.

He sees the argument to be so irresistible that he conceives everybody whom he loves or regards must find it the same, and so he is disappointed that Catholic sermons are not like so many "cannons loaded to the mouth with logic, to be shot forth week after week to blow the head off from every stray heretic who may chance to come within their range." Such undoubtedly were the sentiments of honest Father Thayer, for a few months after his arrival, he began a series of controversial discourses, and publicly challenged the ministers of New England to answer him if they could. The gauntlet thus publicly thrown down had to be taken up, and a Rev. Mr. Lesslie of New Hampshire, attempted to answer Father Thayer, but failed most ignominiously. His failure while stimulating the imprudent zeal of Father Thayer, naturally embittered but more and more the minds of the enemies of Catholicism. Father Thayer forgot that papists, as New Englanders then openly designated Catholics, were simply tolerated, and priests were to be left undisturbed as long as, according to the Protestant criterion of behavior, they behaved themselves.

His well meant zeal in furthering the interests of Catholicism was anything but good behavior, in the estima-

tion of Bostonians. Bishop Carroll, who well understood the character and deep rooted prejudices of New England Congregationalists for everything connected with the Catholic Church, determined to withdraw Father Thayer from Boston and send Dr. Matignon to take his place. Leaving Baltimore with the best wishes of his Superior for his success, Dr. Matignon started for Boston, where he arrived in the month of July. Immediately on his arrival, he communicated the wishes of Bishop Carroll to Father Thayer. and after spending a few weeks in the study of English, entered upon his public ministry on the 20th of August, 1792.

The germ of a church had been started, but he found it on the point of being crushed and ruined by prejudice and suspicion. He saw at a glance that it would require on his part the wisest policy to stem the tide of opposition that confronted him. "The good people of New England were something more than suspicious on the subject of his success; they were suspicious of the Catholic doctrine.

"Their ancestors from the beginning of the settlement of the country had been preaching against the Church of Rome, and their descendants, even the most enlightened, felt a strong impression of undefined and undefinable dislike, if not hatred, towards every papal relation.

Absurd and foolish legends of the Pope and his religion were in common circulation, and the prejudice was too deeply rooted to be suddenly eradicated or even opposed."

To New Englanders, Catholicity was a religion of priestcraft, formalism and unscriptural display. Prelatic magnificence was identified only with worldliness and humbug.

"It required a thorough acquaintance with the world to know how to meet these sentiments of a whole people."

"Dr. Matignon, saw at a glance, that it would not do to make direct and open attacks upon people's consciences any more than on their consistency. He saw that he was not to tell New Englanders that they were knaves any more than to tell them that they were fools. "Violence and indiscretion would have destroyed all hopes of

success. Ignorance would have exposed the cause to sarcasm and contempt; and enthusiasm too manifest, would have produced a reaction that would have plunged the infant church into absolute ruin."

"Dr. Matignon was exactly fitted to grapple with all these difficulties. His first study was to enter thoroughly into the Protestant character as it existed living around him, for he was well aware that the great secret of conviction and persuasion lay in a knowledge of an opponent's state of mind. He felt that he must show those who lived around him what Catholicism really was, and he was persuaded that this was not to be effected by abstract statements of doctrine or history, but by a life of true apostolic poverty. To the person who has the slightest knowledge of human nature in general, and the early New Englander in particular, it is easy to see that in this apostolic poverty of Dr. Matignon all his strength consisted.

Thus clearly seeing his way towards the end, he aimed at, and inspired with a love for his fellow man, and guided by delicacy of feeling, modesty and charity, he labored to let Protestants know what Catholicity was, without giving unnecessary offence. One of his admirers thus speaks of him: "With kindness and humility, he disarmed the proud; with prudence, learning and wisdom. he met the captious and slanderous, and so gentle and just was his course that even the censorious forgot to watch him, and the malicious were too cunning to attack one armed so strong in poverty." Blending at once the strength and severity which is required for the guidance of others and for self-respect, with that mild and conciliatory demeanor which attacks and attaches all within the sphere of its action, piety without rigor, humility without weakness, labor without noise, pretension or calculation, he soon proved himself eminently fitted for the confidence that Bishop Carroll reposed in him.

In the words of the poet we can say of him :—

" Earnest he toil'd his mission to fulfill,
And strove those heavenly doctrines to instil,
That brightly shine in Truth's inspired page,
Unchanged and pure from age to age.

These ancient truths so strenuous he impressed,
As flash'd conviction o'er the conquer'd breast;
Resistless truth pour'd in the brilliant ray,
Dispell'd the gloom and showed the unclouded day.

The bright'ning impulse ran through every heart,
And dark entangling Falsehood bore a part,
Which came to hear, with subtle close intent,
Astonished heard and grimly frowned assent."

Surely but steadily Dr. Matignon disarmed by his humility, gentleness, learning and tact, the overt hostility of the enemies of Catholicity.

Without assistance, in his quiet unassuming manner, he continued for four years after his arrival in Boston, to minister to the spiritual wants of his little congregation. Owing to his unremitting labors and saintly life, many who had almost lost the faith returned to the practice of their religion, and the little congregation of one hundred that Father Thayer had gathered together soon became noticeably larger. About this time it became evident to Father Matignon, that the requirements of his now rapidly growing congregation were greater than his unaided labors could meet.

While in England, he had as a fellow-exile, a priest, for whom he had conceived the greatest attachment and affection. This priest was Rev. John Cheverus. Knowing him to be a man of noble disinterestedness, gentle in character, and of a cultivated mind, all of which qualifications were requisite to overcome the prejudices, to secure the affections, and gain the esteem and respect of New Englanders; he immediately wrote a letter entreating Cheverus to join him on the mission in Boston. In his letter, he represented to Rev. Mr. Cheverus the great importance of this destitute

station, set before his view a new church to be formed in a new country; Catholics without teachers scattered over an immense tract and exposed to the loss of their faith; savage tribes to be evangelized, and all the duties of an apostle to be fulfilled. Is not this vast field, said he, worthy of your zeal and devotion, or in what part of the world can your services be more useful to the church? Vividly impressed with the contents of Dr. Matignon's letter, Fr. Cheverus resolved to accept the earnest invitation extended to him, and after settling his affairs in France, took passage on a vessel about to sail for Boston.

While on shipboard he so impressed his fellow passengers with respect and interest, that notwithstanding the prejudice existing against Catholic priests, no one presumed to indulge in the least unkind reflection, and the captain of the ship, in testimony of his admiration, ordered every Friday and Saturday a dinner of fish to be prepared for the Catholic Missionary. On the 3d of October, 1796, the vessel on which he set sail anchored safely in Boston harbor. Dr. Matignon received him as an angel sent by heaven to his aid, tenderly embraced him with tears of joy, and declared it was the happiest day of his life.

He wrote immediately to Bishop Carroll announcing the happy news, and requesting at the same time full powers for the new missionary whose credentials he forwarded at the same time.

Bishop Carroll gave thanks to heaven for the precious intelligence, and without delay, invested Father Cheverus with full powers for entering on his ministry.

Rev. Francis Ciquard who, on his arrival in 1792, had been sent by Bishop Carroll to the Indian Mission in the State of Maine, had prior to the advent of Cheverus earnestly besought an assignment to another mission. Father Cheverus in a letter to Bishop Carroll shortly after his arrival, expressed himself thus: "Send me where you think I am most needed without making yourself anxious about the means of supporting me. I am willing to work with my hands,

if need be, and I believe I have strength enough to do it."

Rejoicing at the thought that he might now comply with the request of Fr. Ciquard without depriving the Indians of a spiritual guide, he assigned Fr. Cheverus to this important mission.

Dr. Matignon who had hoped by the arrival of his friend to lighten the now rapidly increasing duties of the ministry, could not but feel disappointed at this news. In the will of his superior however, he saw only the will of God, and without expressing a single word of complaint simply besought, that he might retain Fr. Cheverus in Boston until the following Autumn. His request was granted, and thus his labors were lightened and his solitary home made brighter by his friend's loving companionship.

"A new and touching sight was then witnessed in Boston," says the memorialist of Cheverus; "two men, examples of every virtue, living together as brothers, without distinction of property, with no difference of purpose or will; always ready to yield to each other, to anticipate each other in rendering the most polite and delicate attentions, possessing in truth, but one heart, and one soul, filled with the same desire, that of doing good, the same inclinations those which pointed to virtue; and the same love of whatever is good, upright and charitable.

Such indeed was the respect and admiration that Matignon and Cheverus insensibly secured for themselves that we find even a Protestant paper thus constrained to speak of them. "Those who witnessed the manner in which they lived together, will never forget the refinement and elevation of their friendship; it surpassed those attachments which delight us in classical story, and equalled the lovely union of the son of Saul and the Minstrel of Israel."

"To the example of a union which religion alone could render so perfect, they added that of a life of poverty and privation, but honorable and dignified, pursued wholly in prayer, in study or the labors of the ministry; that

is to say, in perfecting themselves or rendering mankind wiser and better. They did good whenever an occasion presented itself, and "blushed to find it fame," they exhausted their strength in journeyings and toils; travelling on foot at all hours of the day and night, and at all seasons of the year to carry, often many miles distance, consolation to the afflicted, secret assistance to the indigent, words of reconciliation to families at variance. In short, they sacrificed themselves without reserve for their fellow men, and regarded all their sacrifices as nothing."

In the month of July, 1797, this happy companionship of Father Matignon and Cheverus was interrupted, and Fr. Cheverus in compliance with the expressed wish of Bishop Carroll left Boston and proceeded to the Indian missions of Maine.

Left once again alone, Fr. Matignon continued to minister to the congregation of Boston, making from time to time as opportunity permitted, missionary visits to the adjacent towns and villages. Thus engaged in confessing, teaching, baptizing, and endeavoring above all to restore piety and the love of religion in the hearts of Catholics he fulfilled his duty as a faithful servant of God.

What joy and consolation these visits brought to many a poor exile who perhaps for years had been denied the consolations of religion, God alone knows. Certain it is, that to the New England shores hundreds of Irish Catholics had been brought and sold as indentured slaves from the earliest colonial days. That this assertion cannot be denied, ample proof is furnished by the files of the colonial State papers. Among the many that might be cited, let the following suffice:

"April 1st, 1653. Order of the Council of State.

For a license to Sir John Clotworthy to transport to America 500 natural Irishmen."

"Order of the Council of the State. Sep. 6, 1653.

Upon petition of David Sellick, of Boston, New England, merchant, for a license for the Good Fellow of Boston, Geo.

Dalle, Master and the Providence of London, Thomas Swanlly, Master, to pass to New England and Virginia, where they intend to carry 400 Irish children, directing a warrant to be granted, provided security is given to pass to Ireland, and within two months to take in 400 Irish children and transport them to these plantations."

Mr. Pendergast in his Cromwellian Settlement of Ireland, quotes the following from Thurloe's State Papers: "Captain John Vernon was employed for the Commissioners for Ireland in England, and contracted in their behalf with Mr. David Sellick and Mr. Lander, under his hand, bearing date the 14th of Sept., 1653, to supply them with 250 women of the Irish nation above 12 years and under the age 45, also 300 men above 12 years and under 50, to be found in the country within twenty miles of Cork, Youghal, and Kinsale, Waterford and Wexford, to transport them into New England." All these were Catholics who were rendered penniless and outlaws by the thirteen years bitter persecution that they had endured during the war from 1641 to 1654.

Later on, when the Acadians were ruthlessly driven from their peaceful homes, more than 2,000 were cast upon the shores of New England. Finally, between the years 1780 and 1790 the new prison in Dublin was emptied by forced emigration or temporary slavery.

"In 1785 and 1786, the Snow Despatch took over 183 and tried to land them at the loyalist settlement in Shelburne, Nova Scotia, but was prevented, and induced to land them in a remote and unsettled part of the Bay of Machias, where the survivors begged their way into the more southern and distant part of the United States, saying, (which was true) that they were indentured servants from Ireland who had been put on shore from suffering a want of provision on shipboard."

"The brig Chance landed upwards of 100 on the Island of Antigua, one of the Bermudas, totally desolate. After suffering extreme hardships, 49 were taken by a humane captain of a New England vessel and landed in Massa-

chusetts."

"The brig Nancy, Captain Robert Winthrop, of New London, Conn., sailed from Dublin, in June, 1788, having the convicts indentured in New-Prison, and took out 201. The vessel arrived in the middle of the month at New London. He disposed of some there by sale as indentured servants, and sent the remainder to market in the ports to the southward."

From these few examples it can be readily concluded that the hundreds of Irishmen and women had already landed upon the shores of New England from the Mother Country. With few exceptions all those brought by force were Catholics. They were shipped by the wholesale to British Colonies, because forsooth they had no visible means of livelihood and were reputed as convicts and slaves. They had no visible means of livelihood and why? Because cruelty had confiscated the ancient possessions of their race.

They were convicts and slaves, yes, but again why? Because they clung to the faith of their forefathers and preferred prison walls and slavery to apostacy. That Dr. Matignon notwithstanding this undeniable fact that hundreds of Catholics landed in New England. found comparatively few who were such on his arrival, is not to be wondered at.

We must not forget that until the beginning of the trouble between New England and Old England, their most bitter enemy, in the estimation of New Englanders was Catholicism.

The poor Irish Catholics who had been brought over at an early day had gone long since, down to their graves without, it is true, the consolations of their holy religion, but we can believe steadfast in their faith and strong in the hope of a future happiness. Their children and childrens' children left without religious instruction or with instruction such as was worse than none, as far as Catholicity was concerned; without priests to minister to their spiritual wants, grew up in ignorance of Catholic truths

and were forever lost to the faith.

It is not then much to be wondered at that Dr. Matignon found but a small number of Catholics in New England. When however we think of the hundreds of Irish Catholic fathers and mothers, young men and maidens who were brought to New England, we can feel safe in asserting that had God given Dr. Matignon the gift of prophetic vision he would have seen in hundreds who walked the streets of Boston with him in his lifetime, the children and children's children of Irish Catholics.

Would God grant to us a like prophetic vision. I am firmly persuaded, that many a proud New Englander of the present day who vauntingly boasts of the Puritan blood that courses through his veins, would be compelled to acknowledge as a maternal ancestor one of the poor, but pure and virtuous Catholic maidens whom Cromwell's mancatchers had shipped in servitude to New England shores.

Deprived of assistance at least for the time being, by the departure of Fr. Cheverus to the Indian missions of Maine, Fr. Matignon redoubled his labors, and hours of the day and night found him planning and working in the interest of the little congregation of the Church of the Holy Cross.

From the time of his arrival in Boston until the year 1798, the general health of the community had been good, and as a consequence there had been but few deaths among the Catholics. In this year, the yellow fever broke out, and in a few months brought sorrow and mourning to many a home. By a careful examination of the records of Baptisms and marriages and deaths from 1790 to 1798, I find that during the year 1798, there were twice as many deaths as in any former year.

From 1790 until the beginning of the year 1798, the number of deaths ranged annually from two to eighteen, while in 1798 there were thirty-four.

During the prevalence of the fever, Dr. Matignon by his charity and zeal, exhibited to Protestants what a soul

inspired by religion could do.

When everyone in the city was in momentary fear of being attacked by the dread scourge, and many in panic abandoned their nearest and dearest relatives the moment they were affected, Dr. Matignon fearlessly sought the fever stricken victims, and hastened from house to house to render assistance and consolation. In the exercise of his charity he made no distinction between Catholics and non-Catholics. All, without exception, became when in suffering and affliction the objects of his truly Christian charity.

Just as the epidemic was at its height, Fr. Cheverus providentially returned to Boston from his mission among the Indians of Maine, and following the example of his friend and superior, devoted all his time, day and night to the care of his fever-stricken fellow citizens. "The ministers of the sect fled, or with their families kept themselves aloof. Frs. Matignon and Cheverus alone were among the dead and dying, braving death for their brethren with a calmness and equanimity which seemed to suspect no danger, as well as with a modesty and a humility which were hardly aware of any sacrifice in that which all the world admires as the most beautiful example of self-devotion.

Such a noble exhibition of disinterested charity could not fail to strike the inhabitants of Boston with astonishment and even those most prejudiced against Catholics were forced to exclaim, "Are these then, the *Catholic priests* about whom we have heard so many evil things? Are these the *Papists*, who have been depicted to us in such dark colors?"

As much of the prejudice that had thus far existed against Catholicism was now happily removed, Dr. Matignon felt that the time had arrived for putting into execution a long cherished wish.

Year by year, as he saw his little congregation growing larger and larger, the constantly cherished hope of his heart was that one day he would behold a suitable

church building erected for the accommodation of the Catholics of Boston.

This hope long and ardently cherished, he now felt could and would be realized, for a communication that he received from Bishop Carroll settled for good all doubts that he had entertained with regard to the success of his plans. This great and ever to be remembered father of the American Episcopacy, fully realizing the increasing wants of the New England Church, and firmly convinced of the great good that could be accomplished by the united labors of two such zealous and prudent priests as Frs. Matignon and Cheverus, resolved to withdraw the latter from the Indian Missions and station him as a permanent assistant in Boston. This decision Bishop Carroll the more readily arrived at, owing to the very opportune arrival from France of the Rev. James Romagné whom he immediately assigned to the Indian Missions about to be made vacant by the withdrawal of Fr. Cheverus. Encouraged by this evident indication of Bishop Carroll's solicitude for the prosperity of the Church at Boston, Dr. Matignon communicated his plans to Father Cheverus, and on the 31st of March, 1799, called a meeting of his parishoners. The little French Chapel on School Street, which the Catholics had leased and fitted up for Divine Service measured only thirty-five by thirty feet, and when Dr. Matignon proposed the erection of a more suitable and commodious church building there were no dissenting voices heard. At this first meeting a committee consisting of seven persons was appointed to consider the matter and report the following Sunday. The members of this committee were the Spanish Consul, then residing in Boston, Don Juan Stoughton, John Magner, Michael Burns, John Duggan, Patrick Campbell, Owen Callaghan and Edmund Connor. On Sunday, April 7th, a report was made declaring the great need of a new place of worship, and the consequent necessity of subscribing for the same.

Of the exact number of Catholics in Boston at this period we have no record, except only in so far as it may

be computed from the number of marriages and baptisms. In the year. 1800, there were but fifty-four baptisms and nine marriages in the whole city. The Catholics then could not have numbered even in the year 1800 more than 1,000 or 1200.

Within a short time after subscriptions had been solicited 212 persons had subscribed the sum of $3,202, and in the space of four years, the little congregation had subscribed the grand sum of $10,771.00.

On October 28, 1799, the amount subscribed being sufficient at least for the purchase of a site, Dr. Matignon called a meeting to consider a location. The committee recommended a site in Franklin Square, owned by the Boston Theatre Corporation. It seems that this Corporation was actuated by the most liberal and generous sentiment towards Catholics, for it publicly acknowledged at the time that it preferred to sell the property at a lower rate for a Church and a Catholic Chnrch, than to have erected there any other kind of building. In the deed by which the ownership of the lot was transferred to Bishop Carroll and Dr. Matignon as trustees, it is expressly stipulated that it is to be held for the purpose and use of a place of worship by the Catholic Society of Boston.

The price paid for the lot was $2500, and in passing, it may not be out of place to state that just sixty years afterwards, the same lot sold for $115,000. Immediately after the purchase of the site, Fr. Matignon started a subscription for a building fund, and the best and surest indication of the esteem in which he and his co-laborer Fr. Cheverus were held in Boston, is the fact that several Protestants contributed most generously to it. Among these was no less a personage than John Adams, at that very time occupying the exalted position of President of the United States.

By an appeal to Catholic friends in the South, Dr. Matigdon added materially to the amount subscribed, until $16,153 was collected. Of this amount, $3,433 was contributed by Protestants friendly to Dr. Matignon and Catholics. Ground was broken on St. Patrick's day, the 17th of March, 1800,

but the work was advanced only as the means for paying for the same was subscribed. Mr. James Bulfinch, Esq., drew the plans and superintended the execution of the work gratis. The Church was of the Ionic style of architecture, and measured 80 by 60 feet. It was built of brick with a stone foundation, by Johnathan Hunnewell, having under its whole length a commodious basement, nine feet high. The timber used in the construction was principally furnished by Messrs. Kavanagh and Cottrell, two Catholic gentlemen living at Damariscotta, Maine, and the carpenter work was performed by Oliver Miscal. In the year 1803, the Church, which if we except the ancient Chapels in the Indian Missions of Maine, was the first in all New England was completed and ready for dedication. Dr. Matignon's joy was great indeed when he saw the cherished hopes of years realized.

He immediately wrote to Bishop Carroll, and after informing him of the completion of the Church, invited him to come to Boston and consecrate the new temple to the service of God, on St. Michael's day, the 29th of September, 1803. Realizing how important an event the dedication of the first Catholic Church in a city like Boston would be, he cheerfully consented to Dr. Matignon's request, and reaching Boston shortly before the day fixed for the ceremony, dedicated the Church under the title of the Holy Cross, on the 29th of September, 1803. On the day of the dedication, a solemn procession issued from the house of Don Juan Stoughton, in Franklin Street, nearly opposite the new edifice.

Bishop Carroll, of Baltimore, Dr. Matignon, Rev. John Cheverus and two other priests whose names are not mentioned, were the clergy; a few altar boys made up the rest of the procession.

Bishop Carroll officiated pontifically, assisted by the clergy present. Father Cheverus preached on the occasion to a curious but respectful assemblage who crowded the Church to its utmost capacity. On the evening of the same day, the exterior of the Church was illuminated. "The

whole front was resplendent with light, and the richly gilded cross, which surmounted the edifice sparkling with a thousand lamps, seemed from that day to assert its sway over Boston and to plant there its empire." Thus was the the great work that Dr. Matignon so often prayed to see accomplished completed, and the Catholics beheld with infinite satisfaction a Church belonging to themselves, crowned by no changing weathercock, but surmounted by the unvarying cross, strong in its repose, fit symbol of a Church which never changes its doctrine.

Cheered by the thought that the good people of Boston now possessed a suitable Church edifice, and that not one penny of indebtedness rested upon it, Dr. Matignon gave himself up entirely to the work of rearing a spiritual edifice in the piety and faith of his beloved people that would far outstrip in splendor the material building that he had so successfully completed.

While thus engaged, he was far from suspecting that Bishop Carroll, ever occupied with the thought of promoting the progress of the Catholic religion in the United States, was planning for him the honors of the Episcopal office. Deeming it expedient to establish four new Bishoprics in the United States, one of which should be in Boston extending its jurisdiction over New England, Bishop Carroll had fixed upon Dr. Matignon as Bishop of that city, thinking that on account of this years, his ability and his reputation of both Doctor and Professor of the Sorbonne, this good priest had claims upon the office prior to those of Dr. Cheverus who was still young and only his curate. When he was about to send his petition to Rome, Dr. Matignon heard it, and greatly troubled and alarmed, he remonstrated with him and formally refused the great honor, suggesting in his stead the nomination of his worthy friend Mr. Cheverus. In deference to the wishes of Dr. Matignon, Bishop Carroll wrote to Rome to that effect, and his request being favorably received, Pius the VII. issued a brief, on the 8th day of April, 1808,

which elevated Boston to the rank of an Episcopal See, with Dr. John Cheverus as its first Bishop. Owing however to the troubled state of Europe, the Bulls did not arrive until 1810, and on All Saints Day, of the year, Dr. Cheverus was consecrated in the Cathedral Church of Baltimore, by Bishop Carroll. Although raised by virtue of his consecration above his aged and esteemed friend, Bishop Cheverus insisted on his return to Boston, that Dr. Matignon should continue to be the Pastor of the Church of the Holy Cross. This honored position he continued to hold to the great joy of Bishop Cheverus and the edification of the Catholics of Boston until the hour of his death.

About the year 1818, Dr. Matignon's health began to fail, and day by day as he grew weaker and weaker, Bishop Cheverus clearly saw that this venerable priest whom he honored as his guide and loved as a father, was rapidly drawing near the tomb. The thought of losing so dear a friend caused him many days of sadness and hours of grief, and this sadness and grief increased daily with the progress of his friend's illness. On Friday evening, the 18th of September, 1818, says Bishop Cheverus in his diary, as I was about retiring for the night, Dr. Matignon said to me, "my dear Bishop, to-morrow will be the anniversary of my ordination; it is forty years since I received sacred orders. Alas, how many have been my faults and omissions during my ministry." "And how many have been your good works," I replied. He forbade me to speak of them, saying at the same time, that he was an unworthy sinner, but that God was so good that he dared to hope in Him. My tears and sobs, continues Bishop Cheverus, choked my voice, and as he drew me nearer to him, he said: "I regret one thing only, and that is my separation from you, but we shall one day be united again." When parting with him for the night, he requested me to bring the Blessed Sacrament at an early hour in the morning.

"On Saturday morning, the 19th, I brought him Holy Communion, about half-past five. He was fasting and gave

no signs of his immediate dissolution. His eyes were brilliant with hope and pious fervor when he received Jesus Christ in the Sacrament of the Altar. At half-past six he was brought a cup of coffee, but took only a few mouthfuls. Suddenly a deathly pallor announced the approach of death. I said to him, my dear friend do you wish to receive Extreme Unction, you seem very ill? He appeared somewhat surprised, fixed his eyes upon me, and taking hold of my hand said "yes," in a hoarse and trembling voice. I administered the last Sacrament to him, and read the prayers for obtaining the indulgence at the hour of death. Choked by my sobs, I requested an ecclesiastic who was present to read the prayers for the dying. Dr. Matignon held the Crucifix attached to his beads in his hand, he kissed it repeatedly, and pressing my hand, made a sign that I should approach and embrace him for the last time. At half-past nine he appeared exhausted, and at ten o'clock his soul had fled. As he died without a struggle, I could not say just when he breathed his last. His death like his life was calm and holy."

As soon as the sad tidings of Dr. Matignon's death were announced, the inhabitants of Boston, Protestant as well as Catholic, expressed but one sentiment, that of sincere regret and sorrow.

On Sunday, the 20th of September, his body clothed in his priestly vestments was borne by loving hands to the Church that he so dearly loved. The wall and windows of the building were draped in black, and the coffin containing the body was placed on a platform in the centre of the choir. Throughout the day the Church was crowded by a vast throng of people who came to take a last look at the face of the one whom they knew only to love and admire.

On Monday, the 21st, a Solemn Mass of Requiem was sung by Bishop Cheverus. The galleries and other parts of the building were filled with Boston's most respected citizens, Protestants as well as Catholics, who took this oppor-

tunity to testify their appreciation of the merits and character of the deceased. The solemn chant of the choir, the presence of the remains of one so dearly beloved, the serious tone of mind which manifested itself in every look and action of the assemblage, the peculiar nature of the solemn service, which had collected so many together in the living God, and the silent tears that occasionally gushed from every eye, all tended to render the spectacle at once most solemn and affecting. Bishop Cheverus delivered a most touching eulogy, and when tears choked his voice, his audience wept with him. At the conclusion of the services in the Church, the solemn procession began to move towards the Granary Burying-ground, on Tremont Street, and seldom, perhaps never, within the memory of Bostonians of that day, was witnessed so numerous and respectable a body of persons assembled to pay the last sad tribute to departed worth.

Bishop Cheverus clothed in the insignia of his Episcopal office, with the mitre on his head, marched in the procession of mourners which numbered fully one thousand. It must not be supposed that all those who made up the procession were Catholics, for the following notifications to well known Societies, composed alike of Protestants and Catholics, clearly prove the contrary.

In the Boston Commercial Gazette. Sept. 28, 1818, I find the following :

Boston. Sept. 21st, 1818. "Notice. The members of the Massachusetts Charitable Fire Society, are requested to attend the funeral of the Rev. Francis A. Matignon this day, at three o'clock. Per order

WM. ALLINE, JR., Rec. Sec

And again. "The members of the Charitable Irish Society are requested to attend the funeral of the Rev. Francis Matignon, at the Catholic Church, this day, at three o'clock, per order of the President.

JOHN BEAN, Sec'y."

"The inhabitants of Boston respected the funeral ceremonies unwonted as they were, and by their silence and orderly demeanor, showed that they honored the grief of Bishop Cheverus and the memory of his friend."

There was nowhere visible curiosity, indifference or noise, the entire mass of people seemed actuated by one single feeling, deep and intense regret. The shops in the streets through which the funeral moved were as if closed, and the windows were filled with persons whose looks bespoke their awakened sensibilities to be in perfect unison with the solemn spectacle which they witnessed. On the arrival of the body at the burying ground, the last absolution was pronounced by Bishop Cheverus with a solemnity and feeling which excited the sympathies and called forth the tears of most of the persons present. The coffin was placed in the tomb of Mr. John Magner, where it was to rest until the completion of the St. Augustine's Cemetery in South Boston would admit of its removal thereto.

Thus closed the public tribute of respect to as valuable and regretted an individual as was ever to exist among the clergy of Boston. While most men do little more in life than to labor for themselves or their dependants, there are some in every age and country who seem born for mankind, and whose habits, reasonings and feelings separate them from the rest of the world, and whose actions prove that the true philanthropist is not an ideal character created in the dreams of fancy and fiction. Of the latter, was Dr. Matignon, the quiet pious man, who asked nothing of human glory, and who did good "and blushed to find it fame." He possessed talents of a very superior order, acquirements profound and varied; a mind noble and disinterested; a heart the very temple of honor, sincerity and truth; a benevolence worthy of his sacred calling as a minister of the Christian Religion, and these and every other qualification that could ennoble or adorn human nature were his characteristic traits.

When the Cemetery at South Boston was opened, Bishop Cheverus had the remains of his dear friend lovingly borne thither, and there they rest until the present day awaiting the summoning angel's final trumpet call.

On the epistle side of the altar in the little Mortuary Chapel in the Cemetery at South Boston to-day may be seen the marble slab that Bishop Cheverus erected to Dr. Matignon's memory.

The following is the epitaph inscribed thereon in gilt letters :

HERE LIE THE REMAINS OF
FRANCIS ANTHONY MATIGNON, D. D.
AND FOR 26 YEARS
PASTOR OF THE CHURCH OF THE
HOLY CROSS
IN THIS TOWN
OB. SEPTEMBER 19,
1818.
AET. 65.

"Beloved of God and men, whose memory is in benediction."

Eccl. XIX.

"The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and turned many away from iniquity; for the lips of the priest shall keep knowledge, and they shall seek the law at his mouth; because he is the angel of the Lord of Hosts.

Mal. 2: 6, 7."

"Far from the sepulchre of his fathers repose the ashes of the good and great Dr. Matignon; but his grave is not as among strangers for it was and will be watered by the tears of an affectionate flock, and his memory is cherished by all who value learning, honor, genius, or love devotion.

The Bishop and Congregation, in tears, have erected this monument of their veneration and gratitude."

R. I. P.

DIOCESAN SYNODS AND STATUTES—Concluded.

Philadelphia—Acta Synodi Diœcesanæ Philadelphiensis Primæ, habitæ in Ecclesia Cathedrali S. Mariæ Philadelphiæ, anno Domini 1832, mense Maji a Reverendissimo Francisco Patritio Kenrick, Episcopo Arathensi et Coadjutore Episcopi Philadelphiensis.

8vo 16 pp. Philadelphia, E. Cummiskey, 1832.

Constitutiones Diœcesanæ in Synodis Philadelphiensibus, annis 1832 et 1842 latæ et promulgatæ.

8vo 18 pp. Philadelphia, M. Fithian, 1842.

Constitutiones Diœcesanæ in Synodis Philadelphiensibus, annis 1832, 1842, 1847, 1853 et 1855 latæ et promulgatæ.

8vo 50 pp. Philadelphia; J. B. Chandler, 1855.

Acta Synodi Diœcesanæ Philadelphiensis Sextæ, habitæ a Revmo. Joanne Nepomuceno, Episcopo Philadelphiensi, diebus 28 et 29 Octobris A. D. 1857.

8vo. Philadelphia.

Pittsburgh.—Statuta Diœcesis Pittsburgensis, lata in Synodo Diœcesana habita A. D. 1844 et in aliis Synodis A. D. 1846 et A. D. 1854 emendata.

8vo 26 pp. Pittsburgh; George Quigley, 1854.

Statuta Diœcesis Pittsburgensis lata in Synodo Diœcesana habita A. D. 1844 cum decretis in aliis Synodis A.D. 1846, 1854, 1858 et 1869 promulgatis.

8vo 43 pp. Pittsburgh: James Porter, 1870.

Providence.—Acta et Decreta Synodi Diœcesanæ Providentiensis Tertiæ habitæ in Ecclesia Cathedrali ab Illmo et Rev^mo^ Matthæo Harkins, Episcopo Providentiensi die 21 Decembris, 1887.

8vo 64 pp. Woodstock College, 1888.

QUEBEC.*—Statuts publiés dans le premier Synode, tenu à Québec le 9 Novembre, 1690.

Avis et Reglements publiés dans l'Assemblée tenue à Ville Marie le 10 de Mars, 1694.

Statuts publiés dans le troisième Synode tenue à Quebec le 27e Fevrier de l'anné 1698.

Statuts publiés dans le quatrième Synode tenu à Quebec, le 8 Octobre, 1700.

"In Mandements, Lettres Pastorales et Circulaires des Evêques de Quebec," Quebec 1887, i p. 270, 325, 368.

RICHMOND.—Statuta Synodi Richmondensis primæ mense Octobris Anno Domini 1856 celebratæ.

8vo 39 pp. Baltimore: John Murphy & Co., 1857.

ROCHESTER.—Acta & Statuta Synodi Diœcesanæ Roffensis Primæ habitæ diebus 13 and 14 Octobris. A. D. 1875.

8vo 36 pp. Rochester: Union and Advertiser Co., 1875.

SAN FRANCISCO.—Synodus Diœcesana Sancti Francisci habita mense Julii 1862.

8vo 16 pp. San Francisco: Towne & Bacon, 1862; [2d edition]. 8vo 19 pp. San Francisco: Smyth & Shoaff, '72.

SANTIAGO DE CUBA.—Constituciones Synodales de la Iglesia de Cuba. Folio. 1682.

Constitutiones Synodales de la Iglesia de Cuba. 2d edition.

Synodo Diœcesano que de orden de S. M. celebro el Ilustrisimo Señor Doctor Don Juan Garcia de Palacios, obispo de Cuba en Junio de 1684, Reimpreso por orden del Ilustrisimo Señor Doctor Don Juan Jose Diaz de Espada y Landa, Segundo Obispo de la Habana, y anotado conforme à las ultimas disposiciones eclesiasticas y civiles. Reimpreso.

8vo 229 pp. Habana, Imprenta del Gobierno, 1844.†

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* These Synods were in force in Michigan, Indiana, Illinois, Wisconsin, etc., before the creation of the See of Baltimore.

† The Synod was in force in Florida till 1820. The Florida Constitutions have been published in the U. S. Catholic Hist. Mag.

SANTA FE.—Constituciones Eclesiasticas para la Diocesis de Santa Fé N. M. Publicadas por el Illmo Sr. Obispo D. Juan B. Lamy.

8vo 37 pp. Albuquerque, N.M., Rio Grande Press, 1874.

ST. PAUL.—Decreta Synodalia Diœceseos Sti Pauli de Minnesota.

8vo 36, 8 pp. St. Paul, Pioneer Co., 1874.

ST. LOUIS, — Statuta lata et promulgata ab Illmo. ac Rev^mo^. D. Petro Ricardo Kenrick, Archiepiscopo S. Ludovici, in Synodo Diœcesana mense Augusti, A. D. 1850 habita.

8vo 19 pp. St. Louis: Richard Phillips, 1850.

Statuta Diœcesis S. Ludovici, promulgata ab Illmo. ac R^mo^. D. D. Joseph Rosati, Congregationis Missionis, Episcopo S. Ludovici, in Synodo Diœcesana habita in Ecclesia Cathedrali, mense Aprili 1839.

8vo. St. Louis: C. Keemle, 1839. [2d ed.] 8vo Rome, 1839.

SAULT ST. MARY.—Statuta Diœcesis Marianopolitanæ in Michigan.

8vo 84 pp. Detroit: John Slater, 1863.

SYRACUSE.—Synodus Diœcesana Syracusana Prima, die xiv Septembris A.D. 1887 in Ecclesia Sanctæ Mariæ in Cœlos Assumptæ, Syracusis habita ab Illustrissimo ac Reverendissimo Patritio A. Ludden, Episcopo Syracusano.

8vo 113 pp. NewYork Catholic Publication Society, 1887.

WHEELING.—Statuta ab Illmo. ac Rev^mo^. Dom. Richardo Vinc. Whelan Episcopo Wheelingensi, in Synodo Diœcesana, in Cathedrali, diebus 28 ac 29 Octobris an. 1873, habita, lata et promulgata.

8vo 15 pp. Wheeling: James F. Carroll, 1873.

CATHOLIC SCHOOLS IN COLONIAL MARYLAND —Soon after 1752, Daniel Connelly and Patrick Cavanagh established a Catholic School near My Lady's Manor. When Mary Anne March opened a Catholic school in Baltimore, in 1757, the Rev. Thomas Chase of St. Paul's parish complained to the Assembly. The Protestant schoolmaster said "he had lost many of his scholars which were immediately put to the Popish school." On the 25th of April, 1757, the Magistrates were ordered to call all persons before them who were keeping public and private schools, and to administer to them the oaths to the Government required by law, which oaths if any refused to take, and afterwards kept school, they were to prosecute them accordiug to law. Scharf, "History of Baltimore City and County." Philadelphia, 1881, p. 526.

REV. DEMETRIUS A. GALLITZIN, "THE PASTOR OF THE ALLEGHANIES."

By Charles Constantine Pise, D. D.

[From the Biographical Annual for 1841.]

The career of this venerable ecclesiastic has been characterized by traits of a very extraordinary nature. Destined, by birth, for the highest honors in his own country, he abandoned it, and sacrificed all his brightest anticipations, in order to devote himself to the cause of religion in the New World. Nor did he select, even here, a conspicuous theatre on which to figure; but preferred the retired and rugged fastnesses of the Alleghany mountains, for the exercise of his zeal, and other eminent virtues. It was amid those solitary retreats, surrounded with a colony of poor settlers that he erected a church, and made the "desert to blossom as the rose." During forty-one years, he devoted his fortune, his fine mind, his literary and theological attainments, to the service of the poor, amid the wilds of Pennsylvania. And he cherished this voluntary obscurity beyond the glare of the court, and the purple of the church—either, or both of which he might have enjoyed, had he embraced the ecclesiastical state in Europe, or chosen for his abode the metropolis, where Pontiffs love to cover with merited dignities the princes of the earth, who choose "the Lord as their portion and heritage."

The Rev. Demetrius A. Gallitzin was the son of the most noble Prince Gallitzin; a name in which Russia prides herself, as among her widest and most renowned, and all Europe recognizes as most distinguished and illustrious, Having filled some of the highest offices in the empire, the Prince was sent to represent the Czar, as minister plenipotentiary to the Court of Holland. It was whilst in the discharge of this high function, that was born to him, at the

Hague, the subject of this brief memoir. The 22d of December, A. D. 1770, ushered into life the young Gallitzin, the flower of his family—the future "pastor of the Alleghanies."

His boyhood was spent in acquiring all the accomplishments proper for a youth of his noble condition: and possessing great talents and a natural enthusiasm of character, he did not fail to turn to the best advantage the opportunities which he enjoyed. Having arrived at his 22d year, adorned with an elegant person and captivating manners, but still more with an ingenuous and inquiring disposition, he determined to travel, in order to prepare himself still more thoroughly for the elevated station for which he was intended. He crossed the Atlantic, with the view of observing the progress of civilization and human liberty in the republic of the United States.

It is no difficult matter to imagine with what distinguished and cordial welcome the hope of the princely family of Gallitzin was received on these shores; and with what exciting emotions his parents looked forward to the realization of all their designs in his regard.

But Providence, who disposes all things "strongly and sweetly," had other views: in the midst of his career, when courted by all the world, on account of his immense fortune and illustrious birth, the convictions of religion came upon his spirit with irresistible energy. He had been born and educated in the Greek Church, which, ever since the seventeeenth century, had separated from the See of Rome, and, under an Œcumenical patriarch of its own choice, erected an ecclesiastical polity independent of the ancient Church. The great controversy which agitated the east and west on the subject of the Holy Ghost from the Father and the Son, and the violent usurpation of authority grasped by the Greek patriarch in opposition to the rightful supremacy of the Roman Pontiff, are familiar to every reader of ecclesiastical history. It may be, however, added, that, although most of the dogmata of the Greek Church

are orthodox—although the mass, transubstantiation, auricular confession, purgatory, etc., are strictly believed and adhered to, by its members, still no schismatics are more hostile to the western or Roman Catholic Church, than the Russians, and other partisans of the Oriental usurpation. The conduct of the reigning autocrat towards his Catholic subjects, as well in Russia as in Poland, sufficiently attests the truth of this assertion. Hence it is, that the Russians are taught, from their cradle, to abhor the Roman supremacy—and to cleave with superstitious and national tenacity to their own Œcumenical patriarchs, as to the source of all orthodox doctrine and legitimate discipline. The nobility and gentry are nurtured, with peculiar care, in all these prejudices and hostile feelings against Rome. The reader may, therefore, easily conceive how profound must have been the investigations—how since the convictions—how great the triumph over prejudice—of young Galitzin, when, amid all the dissipating scenes into which, as a gay traveller, he was thrown, he became a convert to the doctrines and supremacy of the Roman Church. By taking this step, he was fully aware that he was blasting, at one stroke, all his future worldly hopes—that he was incurring the inexorable displeasure of a father, who before had doted on him, and was closing the doors of imperial favor forever.

But his generous heart had resolved to make sacrifice. He was in quest of truth; and once convinced where it was to be found, he made up his mind to obtain it, at the peril of all things else. This was, for him, that "precious stone" of which the Scripture speaks: to purchase which he he was prepared to "sell all things he possessed." He had paused from the hurry of his travels, to search into the question which divided the Greek from the Roman Church. He consulted the oracle of the American Catholic Church—John Carroll—at that time Bishop of Baltimore, a prelate, whose memory is as dear to our country as it is sacred to our religion; a prelate,

whose patriotism and virtues were well known to the first Congress which deputed him on a most important mission to Canada, in company with his cousin Carroll of Carrollton, Benjamin Franklin, and Samuel Chase; a prelate, who combined the deepest convictions of religion with the blandest manners and most tolerant disposition. It was this immortal Bishop, in whom Gallitzin found an instructor--as Augustine found in Ambrose, at Milan—to whom he unbosomed his inmost feelings—by whom he was instructed—and through whom he was admitted into the pale of the Catholic Communion.

Having taken this step, he now formed the resolution not to return to his native country, but to embrace the ecclesiastical state, and spend his life in spreading through the NewWorld the doctrines which he believed to be revealed from heaven. To this end, he withdrew altogether from society, and retired into the Theological Seminary at Baltimore, in order to prepare himself for the work of the holy ministry. His course in that venerable institution, which had been founded by eminent divines exiled from France by the horrors of the Revolution, was edifying and exemplary; and, on the festival of Saint Joseph, the 19th of March, anno 1795, he received the order of priesthood from the hands of Bishop Carroll.

Had he, then, betaken himself to the "Eternal City," it is more than probable that he would, in a very short time, have been invested with the highest honors of the Church. His name, his fortune, his accomplishments, his piety, would have richly entitled him to them. But, instead of seeking for such distinctions, he courted obscurity; and, under the anonyme, as it may be termed, of "Rev. Mr. Smith," he retired into the interior of Pennsylvania, and commenced the exercise of the ministry on one of the farms belonging to Georgetown College, called Conewago.

But, not satisfied with bounding his labors within the district of that mission, he extended them into the bosom of the Alleghanies; in which, as if to bury himself still

more deeply in solitude and oblivion, he, at length, determined to fix his residence. There, in the midst of a few poor families, he began his apostolic labors in the year 1795; and continued in that wild retreat, round which, however, he gradually drew large congregations, until the period of his death.

They only who have witnessed it, can form an idea of his boundless charity. Thousands now live to proclaim it, and bitterly to bewail the loss of it, by his departure into another world. His ample fortune was spent in affording them temporal comfort, while his life was exhausted in conferring on them spiritual consolations.

The Reverend Demetrius Gallitzin was gifted with rare intellectual endowments—and, as an author, occupies a conspicuous rank among the ecclesiastical writers of America. He had become a perfect master of the English language, which he spoke and wrote almost without any foreign idiom or accent. His "defence of Catholic principles," holds a place among the standard polemical works of our country; and the number of editions through which it has gone, both here and in England, vindicates his claim to the position which it now holds, and is likely to hold among future generations. His manner of writing is vigorous; and a spirit of candor and a tone of high breeding preside over his most earnest and ardent works of controversy. He is keen, it must be admitted; but he cuts with a polished razor: and when he meets his antagonist in the theological arena, he encounters him according to the tactics of honorable warfare; and in his victory, he is calm, forbearing, and just.

Full of merits and good works, this venerable priest expired, in the 71st year of his age, on the 6th of May, 1840. In his demise, the Church has been deprived of one of her most eminent divines—the sanctuary, of one of its brightest luminaries—the community, of one of its most accomplished ornaments—the poor, of their best benefactor

—and a numerous congregation, of their devoted pastor and father.

Multis ille quidem flebilis occidit ! *

His grave is made in the solitude where his life was spent: and better rest, in peace, under the green turf watered by the tears of the poor, than lie neglected and forgotten beneath the stately mausoleums of the great. He has gone to receive the reward promised to the good and faithful servant—and his memory, as "Pastor of the Alleghenies," will be in benediction in the annals of the Church.

Catholic Schools in England, and American Pupils.—"Father Harvey is another very considerable missionary." . . "He has also set up a school for the benefit of Catholic children, where he instructs them in all the principles of our holy religion; and though the laws are very severe against us on this head, yet . . . he practices in this double capacity without any disturbance. The success this pious Father's undertakings have been attended with, and the applause so deservedly given him by our zealous Catholics, induced several other missionaries to set up schools also." . . . "The Catholic merchants of Maryland, Barbadoes & Co., send their sons to England to be educated by those Fathers." Letter of a Catholic priest in London, Jan. 1, 1732–33, to a Cardinal at Rome, in "The Present State of Popery in England," etc., London, 1733, p. 19.

STATISTICS OF ST. ANNE'S CHURCH, DETROIT.

	BAPTISIMS.	MARRIAGES.	DEATHS.
1703—1710	94	3	13
1711—1720	43	7	15
1721—1730	106	16	44
1731—1740	156	27	73
1741—1750	235	24	114
1751—1760	363	70	216
1761—1 770	35 1	80	217
177 1—1 780	476	60	182
1781—1 790	551	80	219
1791—1 800	914	167	367
	3,289	534	1.460

* The tears of many will bewail his loss.

ILLINOIS, OSAGE AND OTOPTATA CHIEFS IN PARIS, IN 1725.

Since our last came in the Mail due from Holland with a farther Account from Paris of the four Savages of Mississippi:

On the 28th of November, the four Chiefs, and the Savage Maid were again presented to the Company, when the Chief of the Illinois, as a Christian, and an ancient Ally of the French, presented his Speech to the Comptroller General, and the three other Chiefs also presented theirs in the name of their Three Nations, which were read by the Company's Secretary.

The speech of the Illinois to the India Company, was as follows:

"The Black Gown* tells me that you are some of the "most eminent Men of the French Nation, whom the King "has made Chiefs of Mississippi. I am ashamed to be so lit-"tle in comparison of you. Tho' I am Chief of my Village, "and esteemed in my own Country, I am nothing; but I "love Prayer and the French. Therefore, you ought to "love me and to love my Nation, which has always been "allied to the French.

"The French are with us. We have yielded them the "Country which we possess in Cassakias. We are very "well pleased with them, but we don't like to see them "come and mingle themselves with us, and to take up their "Habitations in the midst of our Village and our Deserts. "'Tis my Opinion that you who are the great Chiefs, should "leave us Masters of the country where we have placed "our Fire.

* This is the name which the Savages gave the Jesuits. The person here meant is Father Beaubois.

"I am come hither to see the King in the Name of my "Nation and my young People. When shall I see him? All "the fine Things I see are nothing if I do not see the King, "our true Father and yours, and if I do not hear His "Word to report them to my young people.

"I was dead some Days ago, but now I am reviv'd, "because great Care has been taken of me. I thank you "for it, and hope that you will continue it. In short, be-"cause you are our Chiefs, speak kindly to me that my "young People may be pleas'd when I see them again, "and that they may perceive that you are well disposed "towards us. This is what I had to say to you, who am "your Son, and a Friend of the French.

CHICAGOU.

The following Speech was made to the India Company, by the Chiefs of the Indian Nations call'd Missoury, Osages, and Otoptata.

"'Tis now Twelve entire Moons since we set out from "our lands to the Country. One of our Chiefs dy'd by the "way, the others were left on the Sea Shore.

"We were given to understand that the King and "Company demanded some of each of our Nations. We "are here now before you, but still ignorant of what you "want with us.

"We are asham'd to see that we have nothing worth "your acceptance. We brought with us some Skins and "the Workmanship of our Wives, which you that have "abundance of fine things of more importance would not "have valued, but all was lost in the first Ship that was "to have carry'd us

"We can't sufficiently admire the fine things which "we see every day, Things which we shall never forget, "and which will rejoyce all to whom we relate them.

"We are very well pleas'd with the Treatment we have "met with since we came to this Country, but were uneasy "till we arrived.

"Our Seniors each for his Nation, have enjoyn'd and "charged us to lay their Demands before you.

1. 'They desire you not to abandon them, and hope "the French will not only furnish their necessities, but "maintain their union

2. "They complain that they never had any Body among "them to instruct them to pray, but one White Band* lately "come thither, with whom they are well pleased.

3. "They desire you to send us back furnish'd with "your Promise. They are all looking this way to see us "again.

4. "The French have told us that you consider well "in all this Country, and that the Magazines there are yours. "We are in your power. Consider how to dispose of your "Bodies.

After the reading these Speeches, the Comptroller General ordered his Answer to be read to all of them, which was composed with that Spirit proper for conversing with that People, and the better to be understood by means of their Interpreters. He gave a Copy of it to each of their Chiefs.

Then he caused the presents of the Company to be delivered to them, consisting of a Habit compleatly French, being a blue Coat with Silver Buttons and Buttonholes, scarlet Waste coats, embroider'd with Silver, red Breeches and Hose, Silver Lac'dHats,some with red and others with blue Feathers, six ruffled Shirts, six Necks, etc. A Savage Habit, consisting of a Cloth Wrapper, five Quarters wide, with Silver Lace two Inches above the List, which is left there, because the Savages reckon it an Ornament, a Braguet, which is a quarter of an Ell of scarlet Cloth adorned with silver Lace above the Selvage. This they make use of to cover their Nudities. And a pair of Mitase, which are Cloth Stockings half blue and half red, which come up to the Thighs, and are ty'd with Ribbonds to their Sashes.

The Dress presented to the Savage Girl, was a Damask

* They call a Foreign Missionary by the name of White Band.

Gown of Flame Colour, with Gold Flowers, an under Petticoat of the same, a Panier, two pair of Boddice, six lac'd Shifts, and Ribbonds of Gold and Silver,and a pair of Silk Stockings.

THE ANSWER OF THE COMPTROLLER GENERAL OF THE FRENCH INDIA COMPANY, TO THE SPEECH OF THE FOUR SAVAGES INSERTED IN OUR LAST, WHICH ANSWER WAS PRONOUNCED BY THE COMPANY'S SECRETARY.

Hear Illlnois, Missoury, Ozages and Otoptata :

"I am very glad that you have heard the Speech of "the Company, I see you here with Pleasure. The Com- "pany will always think of you, and can never forget your "saying.

"They know, Illinois, that you are a Man of Prayer. "They conjecture that you Missoury, you Ozages, you Opta- "ta will hear the Words of the Missionaries that shall be sent "unto you.

"You have seen how many People the great Ononi- "tio [King] commands. You cannot but know his Riches "and Magnificence by his Palaces and Gardens where you "have been.

"This great Onontio is he whom we all obey. He is "our Father and the Governor of Louisiana is his Interpre- "ter. He has kindled the Fire of his Council at New "Orleans. 'Tis from thenee all our Thoughts ought to "proceed. Hearken not to any other Words but such as "shall be deliver'd to you from the place. They will be "the Words of the great Onontio. If you hear them, the "Roads will be free, and you will have very good Hunt- "ing.

"The Company, who loves you, and takes you into "their very Bosom, gives you Tobacco to made your hearts "merry, to disperse any clouds that might overcast your "Minds, and to keep you in good Humour till you depart. "They also give you Cloaths for you to wear here, and "others, after the Fashion of your own Nation. They have

" made the like provision for the good Woman that is come
" with you.

On the 22d of November these Savages set out for Fountainbleau. On the 24th, they were carried about to all the Princes and Princesses and other Lords and Ladies of the Court, who were fond to see Savages whom to their Surprize they found to have as much Spirit and good Sense as other Men. At night, the Comptroller General carried them to the Duke of Bourbon, to whom the Illinois made the following Speech :

Great Chief, my Father,

" I know that your Ancestors were mighty Men and
" great Warriours, who have often dy'd their Helmets with
" the Blood of the Enemies of the French. At this Day
" you are without your Helmet because there are no En-
" emies; but you have given to the French their true
" Mother, who is above all the great women in the World.
" This is more than beating an Enemy. I know also that
" the Father of the French loves you, and that he com-
" mits his Children to your care, and that he hears
" your Words. Learn therefore of him to be always truly
" the Father of the French and ours; cause him to think of
" us, and to love me and my Nation. May you also love
" us as much as I admire you, and may you be of Opinion
" that you can never love us too much."

The Duke of Bourbon answer'd the Illinois, That he was much obliged for the advantageous Idea he had of him, and that he could not return a better Answer to his Compliment than by assuring him that he looked upon as a Chief and a great Warriour, and by promising to take Care that he returns away contented, and more attached than ever to the French nation.

His Serene Highness afterwards received the compliments of Missoury, Ozages and Otoptata, and when he had return'd a civil answer to each, promised to present them next Day to the King as he came from hunting, which he

accordingly did, and introduced them all dress'd in their Savage Habits into the King's Cabinet, when Father Beaubois presented his Majesty the Illinois and a letter from the Grand Chief, and made the following speech:

SIRE,

"This Savage, who has the honor to appear before "your Majesty, is no ordinary Man. Yet tho' the Chief of "his Village, and one of the most considerable of his Nation, "he has nothing of that Pomp and Grandeur which sur-"round Princes, and which render them so venerable to "the people who are under 'em, these being things unknown "in America. But what your Majesty will no doubt value "him for is, that this Indian, born as one may say in an-"other World, and brought up in the middle of Forests, could "conceive so high an Idea of your Grandeur, as so earnestly "to desire to see it nearer, and to come and pay you Homage. "An unhappy Shipwreck, which chang'd the minds of those "who accompanied him, did not intimidate him, and since "he has been in France, the sight of what has been the "Astonishment of all Foreigners, has still made him the more "eager of seeing the Monarch of so potent an Empire. "The most considerable Chief of all the Illinois nation "has a thousand times enjoy'd the happiness of this, as "himself ingenuously owns to your Majesty, and has, as "one may say, a thousand times regretted that he is so "necessary to the French nation in his own country. Vouch-"safe, Sire, kindly to receive the Letter which he presumes to "send to your Majesty, and be pleased to return a favor-"able Answer.

"For my Part, Sire, I think myself very happy, that I "have this Day the Honour of approaching your Throne, there "to be Witness of the Wonders which France admires in your "Sacred person. Permit me, Sire, to beg your Majesty's "Royal Protection for the Missions of Louisiana, that vast "Province, where there cannot be too many for the welfare "of yonr Colony, and to procure to the many Savage na-

" tions that inhabit it, the Knowledge of the True God. Lewis " le Grand of Glorious Memory, always made it his delight " to protect those whom Providence honours with so holy a " Ministry, and thereby to demonstrate that Zeal he had " for the Propagation of the Faith. Being Heir, Sire, of his " HeroickVirtues, as you are of his rich Diadem, do you show " the same Zeal, which cannot but be infinitely glorious to " you. We have a Right it seems to expect it from your " Piety, which appeared so eminently in the Choice you have " made of the most virtuous Princess of the world, to place " her by you on the most August Throne in the Universe.

[The Post Man, London, Jan. 27, 1726. Upcott Coll. I p. 33. New York Historical Society.]

TRUSTEES OF ST. PETER'S, NEW YORK, TO BISHOP CARROLL:

New York, June 11, 1806.

"Rt. Rev. Dear Sir—If to be impressed with the highest respect and warmest affection for the venerable prelate, whose pious zeal watches with paternal solicitude over the concerns of our most holy religion in this country, and whose virtues display its purity, be a criterion of attachment to religion itself, we, the undersigned Trustees of this Church, feel a consciousness of that attachment in the sincerity with which we offer our good Bishop our expression of those sentiments towards his revered and beloved person Actuated by that attachment, and divested of all prejudice and partiality with respect to persons but what result from it, we beg, Sir, you will also accept the assurances of our zealous co-operation, to the extent of our power and duties both as individual members of the Congregation and in our corporate capacity, in carrying into beneficial effect every measure your wisdom and piety may suggest for the promotion and respectability of Catholicity here, and the fostering those virtues both in the clergy and laity, the want of which in either must be productive of injury and disgrace to the most sacred institutions.

We pray the Almighty to prolong a life so eminently directed to the advancement of his glory and the promotion of his holy religion, and that the remainder of your mortal journey may be comfortable and happy, till it shall please Him to reward your pious labors with a crown of never-ending fidelity. We beg your benediction and remain, Rt. Rev. Sir, your affecty. respectful servants,

THOMAS STOUGHTON. CORN. HEENEY, JOHN HOES, JOHN BYRNE,
AND. MORRIS, MICHAEL ROTH, JOHN HINTON.

GERMAN MISSIONS IN EASTERN PENNSYLVANIA.

By Marc F. Vallette.

Although Pennsylvania was the last of the American Colonies settled, with the exception of Georgia, it was not long in becoming one of the richest and most populous, and at the time of the Revolutionary War Philadelphia had become the largest town in the colonies. This was due, in a large measure, to the liberal spirit of its founder, William Penn. English, Welsh and Irish people attracted by the peaceful relations existing between Penn and the Indians, felt a sense of security when they set foot in the colony. People in moderate circumstances found another attraction in the fact that both in Pennsylvania and New Jersey, the land was not taken up in large bodies, as in some of the other colonies, and the poor man could get a farm of his own.

The first large accession to the population, next to the Friends or Quakers, was a German immigration which begun in 1730, and which peopled several counties in the vicinity of Philadelphia. Among these were a number of Catholics who must have been for a long time without the ministrations of a priest. The Rev. Leonard Neale (afterwards Archbishop of Baltimore) in an account he gives of the visit of a priest to Philadelphia, says that, "a considerable number of persons assembled to hear him, most of whom were Germans." These people were overjoyed at the sight of a priest after being for so many years deprived of the consolations of their religion.

In 1741, the German Catholics of Philadelphia and vicinity were rejoiced by the arrival of two Jesuit Fathers of their own nationality, Rev. Theodore Schneider and Rev. William Wappeler. The latter, though a zealous and hard working priest remained only a few years in America, his health compelling him to return to Germany. Before doing so, however, he founded the missions of Conewago and Lancaster. Father

Schneider was more robust, and consequently succeeded in laying the foundation of a number of important missions, the chief of which was Goshenhoppen. Some time after, the Rev. Rev. Ferdinand Farmer came out from Germany. He assisted the Rev. Robert Harding, at Philadelphia, for a time, and later on, joined the Rev. Robert Molyneux, S.J., Rev. James Pellentz, S. J., Rev. Luke Geisler, and Rev. Joseph Ritter, S. J., who appear to have attended to the spiritual wants of the Catholics within the limits of the present Dioceses of Philadelphia, Harrisburg, Trenton, and Newark. Father Farmer sometimes went as far as New York. Father Schneider visited New Jersey in 1744, to say Mass at Iron Furnaces. The Jerseymen of that day do not seem to have had much love for the Catholic priest, for Father Schneider was subjected to persecutions of various kinds and was shot at several several times. His medical knowledge enabled him cure many sick poor, and he sometimes availed himself of this fact to travel under the name of Dr. Schneider.

The Church of the Blessed Sacrament at Goshenhoppen was founded in 1741, thirty-five years before the reading the Declaration of Independence. It seems to have been a sort of Mother-House for the country missions for many miles around. In 1745, Father Schneider built the original chapel. It is worthy of note that while this mission was never considered as distinctively German, all its pastors have been of that nationality. Father Schneider was succeeded in 1764, by the Rev. Joseph Ritter, S. J., and he, by a Livonian Jesuit, tne Rev. Father Krakowski. In 1836, the Rev Augustine Bally, S. J., became Superior of this Mission, and for forty-five years he ministered to the wants of the people of that region. The name of Goshenhoppen was afterwards changed to Churchville and still later to Bally, in honor of the good priest just named. Within a few miles of Goshenhoppen there once stood, and perhaps, still stands, a house which was pointed out by the people of the neighborhood, and which their ancestors had told them had been the residence of the first priests in that vicinity. Father Bally, died January 30,

1882, and was succeeded by the Rev. John B. Meurers, S. J. In 1889, the mission was abandoned by the Jesuits and is now, (1890) under the pastoral charge of Rev. Aloysius Misteli, a German secular priest.

The German Catholic population in Pennsylvania up to 1757 has been variously estimated. Father Schneider in his report of that year gives the following estimate of the number under his charge :

	MEN.	WOMEN.
In and around Philadelphia, all Germans,	107	121
" Philadelphia County, but up the country,	15	10
" Berks County, - - - - -	62	55
" Northampton County, - - -	68	52
" Bucks County, - - - -	40	12
" Chester County, - - - -	13	9

Father Farmer's report of the Catholics under his charge, all Germans, gives the following figures :

In Lancaster County, 108 men, 94 women; in Berks County, 41 men and 39 women, and 3 men in Chester County.

Father Mathias Manners had under his care, in York County, 54 men and 62 women.

In 1788, the number of German Catholics in Philadelphia was sufficiently large to warrant their building a Church for themselves. An association had been organized the year before and on February 21, 1788, Adam Premir bought from the Supreme Executive Council of Pennsylvania, the lots on the northwest corner of Sixth and Spruce Streets with money contributed by the members.

The act of incorporation was gtanted to the " Trustees of the German Religious Society of Roman Catholics, called the Church of the Holy Trinity, in the City of Philadelphia." The Church was rather quaint in shape, being what might be called a half-hexagon. It was built of old-fashioned red and black glazed brick. Its original dimensions were 100x61 feet, and there were no galleries; those now in it were added subsequently. Rev. John Charles Helbron was the first pastor, he having been named in the deed of Adam Premir, Nov.

13, 1790, conveying the Church to the Trustees. The irregular manner of his appointment gave rise to untold difficulties between the Trustees and the Bishop which existed for nearly three-quarters of a century. The conduct of some of these trustees was, at times, anything but edifying, and on more than one occasion, the Bishop was obliged to close the doors, and the people were obliged to go to some other church for spiritual consolation and ministrations.

In 1831, during the pastorate of the Rev. J. Vanderback, there was another great excitement at the Church of the Holy Trinity. Stephen Girard, the founder of Girard College died, and in his will directed that he should be buried in the grave-yard adjoining the Church. Mr. Girard had not been a practical Catholic, and by his will no clergyman of any kind, is permitted, even as an ordinary visitor to enter Girard College; yet, on his death-bed his sister, who was a good Catholic, asked him whether he would be willing to see a priest. He replied in the affirmative, but before the priest arrived, Stephen Girard had passed away. The sister made certain representations to Bishop Kenrick concerning her brother's desire to be reconciled to the Church, which the Bishop thought would justify his burial in accordance with her wishes. But, as the Bishop with attending clergy was about to enter the sanctuary, he noticed that the Free Masons had turned out in force and in full regalia. He immediately withdrew and the only services performed were at the grave and, in accordance with the Masonic Ritual.

But, the trouble did not end here. Twenty years later, in 1851, the executors of the will desired to remove the remains to Girard College. No opposition was made to the removal by the Bishop, but the heirs entered a most solemn protest, declaring that the deceased had expressed, in his will, a desire to be buried in consecrated grouud, and they appealed to the Courts for an injunction. Judge King, before whom the case was brought declared that "an injunction would probably not lie after the actual removal of the body, but that pending the hearing, the corpse having already been

removed from the ground, it could do no harm to permit the ceremonies to proceed, especially as the preparations having been on such a magnitude, much inconvenience would result from any interference." It must be borne in mind, that this was the first public demonstration of the Free Masons since the anti-masonic excitement caused throughout the country by the murder of Morgan, who it is said, had been done away with for revealing the secrets of the Order. The procession took place, and the remains of Stephen Girard are deposited in the vault prepared for him at the College.

One of the first, if not the first, asylumns for boys, in Philadelphia was opened in the early thirties, on Sixth Street, adjoining the Church, during the pastorate of the Rev. Michael Guth, an Alsatian priest. But the good man was not permitted to remain long with the orphans for whom his charity had provided. There was, at that time in Philadelphia a large number of colored people. They had followed their masters who had been driven out of St. Domingo by the Revolution. These poor people occupied seats in the galleries, and Father Guth was anxious to give them the benefit of his ministrations. He was in the habit of preaching in German on three Sundays in the month, and it occurred to him that on the fourth Sunday he would preach in French for the benefit of those of his flock speaking that language and not understanding German or English. But the German trustees would not listen to this, and Father Guth asked to be transferred to another mission. He went to Bottle Hill, New Jersey, and was succeeded, in 1836, by the Rev. Nicholas Balleis, O. S. B., the present (1890) venerable and much esteemed pastor of the Church of St. Francis of Assisium, Brooklyn, N. Y., to whose kindness the writer of this article is indebted for some of the facts herein recorded. The trustees in 1847, during the pastorate of the Rev. Nicholas Perron, were not so exacting, as he was permitted to preach in French from time to time.

The Rev. P. M. Carbon, a noble and pious priest whose pastorate at the Church of the Holy Trinity extended from

1854 to 1871, the time of his death, introduced into the Diocese the German Community of the School Sisters of Notre Dame, who now have charge of several schools in city and country. In July, 1860, the Church or the Holy Trinity was destroyed by fire, but Father Carbon went to work and rebuilt it, and it rose from its ashes more beautiful than ever. On Nov. 23, 1889, the Centenary of this Church was celebrated with grand and imposing ceremonies. These were participated in by the Most Rev. P. J. Ryan, D. D., Archbishop of Philadelphia; Rt. Rev. W. M. Wigger, D.D., Bishop of Newark, and the late Rt. Rev. Caspar H. Borgess, D. D., titular Bishop of Phacusa. The present pastor 1890) is Rev. Ernest Otto Hiltermann, who built the beautiful Church of the Sacred Heart at Allentown.

Old St. Mary's Church at Lancaster, as has already been stated, was founded by Rev. Father Wappeler, and was attended after his time by Fathers Geisler and Farmer. It was built in 1745, and was simply a log structure. In 1760, it was destroyed by fire, and two years later, it was replaced by a stone building which in those days was regarded as a "very commodious stone structure." It is related that during the building of this Church, the women came daily to mix the mortar, while the men, after gathering stones from the adjacent fields, lent a helping hand to the masons in the erection of the sacred edifice. Among its pastors, after Father Wappeler, the founder of the Mission, we find the indefatigable Molyneux and such sturdy pioneers of the faith as Fathers Farmer (or Steinmeyer), Schneider, Pellentz, Elling, Brosius, Helbon, Rosseter, Stafford, Geissler, Hamm, Montgrand, Fitzimmons, Levermond, Janin, Erntzen, Kohlman; the Franciscan Egan, who afterwards became first Bishop of Philadelphia; the well known DeBarth, whose humility led him to refuse the See of Philadelphia; then the Jesuit Beschter, and Fathers Stoecker and O'Connor, and in 1814, another Jesuit, Byrne, from Conewago. Later on came Fathers Holland and Schenfelder. Father Holland died in 1823 at the age of 37 and his worthy colleague did not survive him.

They were succeeded in the fall of 1823 by the Rev. Bernard Keenan, who for fifty-four years was identified with the history of Lancaster, and who died, Vicar General of the Diocese of Harrisburg, on the 19th of February, 1879, very nearly one hundred years old.

Until 1849, the German and English speaking Catholics had worshipped together, but in 1850, the Germans built St. Joseph's Church. Its first pastor was the Rev. Father Tamchina, whose pastorate extended from Oct. 20, 1850 to April 25, 1851. The Church was enlarged in 1870 by the Rev. F. L. Neufeld, and the basement was fitted up as a school and placed under the care of the Sisters of St. Francis, who had charge of nearly 300 pupils. Father Tamchina was succeeded by the Rev. M. A. Würtzfeld whose pastorate (from June to Sept. 1851) was very short because of failing health

Father John Dudas relieved him, until March, 1852, when Father Würtzfeld returned and served until August 1853, when he was again compelled to give up. The pastors since that time have been Rev. Leopold Habersberger, to May, 1856. Rev. Anthony Schwarz, to June 1866; Rev. Francis L. Neufeld 1871—the present pastor is Rev. Francis X. Schmidt.

In 1870, the corner-stone of a second German Church, was laid by the Rt. Rev. J. F. Shanahan, D. D. This Church (65x125 ft.) was placed under the pastoral charge of the Rev. Anthony F. Kaul, and was dedicated to St. Anthony. It has a parochial school, with 150 pupils under the care of the Sisters of the Holy Cross.

St. Peter's Church, Reading, was founded in 1791. Prior to this the Catholics of Reading worshipped in a little frame structure erected by the early German Jesuits from Goshenhoppen. In this year a brick building was erected near where the Reading Railroad now passes, and in 1844, a more pretentious brick Church was erected. Prior to this, Reading was attended as follows: Rev. George Schoenfelder, 1818–28; Rev. L. DeBarth and Rev. A. T. Pramiwitz, 1820–24; Rev. B. Corwin, S. J., 1824–28; Rev. E. McCarthy, S. J., 1828–34; Rev.

N. Steinbacher, S. J., 1834–39; Rev. F. X. Marshall, 1839–42. From 1842 to 1846, the Mission was attended by the Jesuit Fathers A. Bally, P. F. Dietz, and J. F. Lucas, also by the Rev. Father Donoghue, secular, from Philadelphia. Then Rev. Basil Shorb, 1846–48; Rev. Henry Balfe, 1848–49; Rev. P. H. Lemcke, 1849; Rev. Richard O'Connor, 1850; Rev. P. M. Carbon, 1850–54; Rev. Matthais Cobbin, 1854–55; Rev. James Power, Rev. Rudolph Kunzer, 1860; Rev. Charles J Schrader, 1860; Rev. Francis O'Connor, 1861.

Up to this time the Germans worshipped in St. Peter's with the English speaking Catholics, but in 1861. the Rev. Charles J. Schrader was appointed to build St. Paul's Chuch Father Schrader was a very popular young priest, thorough going and energetic, He hardly saw his work completed when he was called to his eternal reward. He was succeeded by the Rev. George Walmeyer, and he by the Rev. George Bornemann, the present pastor. St. Paul's has a fine parochial school of 600 pupils taught by the Sisters of Christian Charity.

The German Catholics in and around Pottsville, were sufficiently numerous in 1842 to form a congregation by themselves, and Bishop Kenrick sent the Rev. Joseph Burg to build a church for them. A quaint looking stone structure, 70 ft. by 50 ft. was erected and placed under the patronage of St. John the Baptist. Though the congregation increased in numbers, it was not until 1869 that it was found necessary to build a new Church. About this time, Rt. Rev. Bishop Wood purchased a lot at the corner of Tenth and Mahantongo streets for $10,000. A beautiful new Church (160x65 ft.) of dressed Mountain stone, with brown-stone front was erected on this lot by Rev. Bernard A. Baumeister. There was a small school house built in 1849 by that zealous and exemplary priest, Rev. P. M. Carbon, but, as in the course of time, it became too small, and was abandoned. Since the erection of the new Church, the school has been looked after, and now 400 children are taught by the Sisters of Christian Charity.

The succession of pastors at St. John's, up to the erection of the present edifice has been, after Father Burg: Rev. P. M. Carbon, 1849; Rev. Daniel Oberholzer, 1850; Rev. Philip Wegmeyr, 1856; Rev. Francis L. Neufeld, 1859; Rev. Franz J. Wachter, 1862; Rev. B. A. Baumeister, 1869.

ACCOUNT OF THE DEATH OF MRS. SETON.—St. Joseph's, Jan. 4th, 1821. Monsignor:

Two days ago I learned the death of the worthy Superior of the Visitation, which you must have felt very much; and to-day that of out good Mother Seton will be felt likewise by our common Father who derives consolation, in the midst of many troubles, from the piety and labors of such souls. I speak so without hesitation knowing that you were aware of the respect, affection and submission of that excellent soul.

She went last night to her final rest at 2 o'clock. She had a great change these 3 or 4 last days, though she received Communion on Sunday and New Year Monday—it was all her treasure and support. Tuesday, as she was very ill, Mr. Dubois anointed her again, thinking that he was authorized to act thus from her having sufficiently recovered after the first administration of Extreme-Unction. This was for her a very great consolation, placing so much trust in every positive grace, even a simple blessing. He expressed in her name (she being too weak to speak) to her daughters that all her desire was 1st. that they should live united as the Daughters of Charity, and 2d. very faithful to their rules. She asked pardon for any scandal she might have given by the mitigations of the rule granted during her sickness. Mr. Dubois added that it was by his order and that of the physician. Then she herself raised her head a little to thank the Sisters for their kindness and to say to them twice, as one who then fel the happiness of it more than ever: "Be children of the Church—be children of the Church." And as Mr. Dubois commenced administering, she said "Oh, thankful." . . . Last night, I was called up in haste, but when I arrived, she was no more. Her poor Josephine grieving much, has conducted herself as an angel of filial and Christian piety, having scarcely left her one moment for the three or four last months.

Mr. Bruté then asks for prayers in her behalf.

THE CENTENNIAL MONUMENT OF ST. MARY'S CHURCH, MONROE, MICH.

It was a cold and cheerless day—Thanksgiving. The day set apart for the unvailing of the monument that is to mark the hundredth year of Catholicity in Monroe County, or perhaps more properly speaking, in southern Michigan, Indiana and Ohio. The little pellets of snow and frozen rain hurried along by the cold nor-wester pelted the bare faces of the assembly who gathered to witness the ceremonies with a viciousness that sent the blood tingling through the veins, and no amount of bunting with its warm and lively colors could liven up the scene. From the mast-head of the signal service floated the cold wave flag, from the flag-staff of the Academy building the stars and stripes, as if seeking to qualify the announcement. The contrast was as great as the glow of the rose compared with the ice plant. The weather like that of October 15th, a year ago, was *mal a propos* for the occasion, and the dedication, like the celebration, occurred with nature out of sorts. Snow continued falling nearly the whole day and the thermometer ranged considerably below freezing. Bishop Foley and the visiting clergy, about 20 in number, arrived early in the day and participated in the Pontifical High Mass at St. Mary's. at 10 A. M. At this service, Bishop Foley was celebrant; Very Rev. Monsignor Joos, V. G., assistant; Revs. Schmittdiel and Kelley deacons of honor; Rev. Father Brancheau deacon of the mass; Rev. Lochrain, sub-deacon; Rev. Lochrain, sub-deacon; Rev. Dempsey, secretary of the diocese, first master of ceremonies and Rev. McLaughlin second master of ceremonies. After Mass, the Bishop delivered an eloquent sermon that proved a source of great pleasure to the audience. A select quartett from Detroit furnished the music for the occasion. After service the

Bishop and visiting clergy were entertainned by Fr. Soffers at a genuine old-fashioned Thanksgiving dinner.

At 2:45 P. M., the Cornet band escorted the Knights of St. John from their hall to the Church where everything had been arranged in holiday attire. The little spot in front of the Church was warm with the colors of national bunting and in vivid contrast to the gray clouds that hung like a pall overhead. Across the street, between St. Mary's Academy and St. Mary's Church, hung the national colors and smaller flags mingled in profusion with those of the Irish and Papal colors. Two platforms had been erected in such a manner as to shield the speakers and the band, and they too were made beautiful with bunting. In front of the one upon the left of the church entrance the name of Fr. Frichette, the first missionary was interwoven among the flags, with 1788, the date of his visit. From the front of one upon the left of the church entrance the portrait of Very Rev. Edmund Burke, V. G., the first resident pastor of this city with the date of his arrival, 1794, was placed. This latter platform was occupied by Bishop Foley and the clergy and from here the Bishop delivered his address. It was short, appropriate and fairly teemed with American sentiment. At the close of the address the monument was unveiled amid the cheers of the 2,000 people gathered to witness it, and music by the band. After the blessing there was more music and the clergy, followed by the throng, filed into the church where the "Te Deum" was rendered by the choir, organ and band in unison, making one of the finest musical performances ever heard in old St Mary's. Father Soffers then addressed the audience, thanking them for their attendance, thus closing the dedicatory exercises. In the evening Hon. T. J. McDonnell of Toledo, delivered an interesting oration at the rink, and the Detroit Quartette enlivened the occasion with some rare selections. During the evening refreshments were served.

The monument as it stands at the corner of Elm Avenue and Anderson Street, facing south, presents to the

spectator simply a work of art chiseled from the finest marble; but as he sees and examines it more closely, his thoughts run back a century over the history of the Catholic Church of the country, and not only the history of the Catholic Church of the country but of the State of Michigan, the most of Ohio and of Indiana. It is not only a history of the the Church but an introductory chapter to a century's history of the City of Monroe. From the ground to the top of the star the monument measures 17 feet and 3 inches and weighs 27,000 pounds. The foundation is of Ohio blue sand stone divided into three bases. Upon the south face the second is the word "Centennial" in large raised letters. Upon the second is the following uttered by General Washington:

"May the members of your society in America, animated alone by the pure spirit of Christianity and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity."

On the east face of the same stone is the date of the founding of the Church, Oct. 15, 1788; and upon the west is the date of the Centennial celebration, Oct. 15, 1888. Above this is a sub-die of red sand stone upon which rests a die 22 inches square of Florentine blue marble protected at its four four corners by four Corinthian pilasters of Southampton Falls marble. Upon this die are the representatives of Church, State and Municipality as follows:

Rt. Rev. J. S. Foley, Bishop of Detroit,
Hon. Cyrus G. Luce, Gov. of Mich,
Hon. C. A. Golden, Mayor of Monroe.

Then comes the following:

SOUTH FACE.

This Monument is erected by
Rt. Rev. C. P. Maes, Bp. of Covington.
Rt. Rev. Mgr. Ed. Jos, V. G.
V. Rev. M. J. P. Dempsey, Sec.
Rev. B. G. Soffers, } of St. Mary's.
Rev. F. J. DeBroux, }
Rev. B. Schmittdiel of St. Mich's
Rev. E. D. Kelly of St. John's.

Rev. P. Leavy.
Rev. Chas. Thomas.
Rev. James Ronayne.
Rev. L. J. Brancheau.
Rev. Dan. McLaughlin,

WEST FACE.

Meinrad Fix.
Alex'r T. Navarre.
Wm. Steiner.
C. A. Golden.
J. L. C. Godfroy.
Walter Hackett.
John Davis.
Mrs. Anton Daiber.
Mrs. John Wald.
Ant. Weier, E. Yaeger & Son's.
B. Sturn, G. Martin & Son's.
S. Lauer, H. D. Hoffman.
Ant. Rose, Andr. Baier.
J. & C. Schrauder.
Louis Dubois.
John Bapt. Fix.

EAST FACE.

F. X. Soleau, T Soleau.
Jas. Nadeau, Nap. Nadeau.
M. T. Duval, Meinr. Laprade.
J. O'Reilly, Dennis Kelly.
A. F. Robert & Son's, Geo. Fix.
Mich. Laprade S'r., Jos. Fix.
Hillery Duval & Son's,
E. A. Peltier, P. B. Peltier.
Mrs. M. T. Navarre & Sons.
Bernard Verhoeven.
F. Hugueney, Dave Reaume.
Moses Poupard.
Peter Micheaux.
Joseph Vigneux.
John Lamirande.
Frank Lamirande.

NORTH FACE.

Rev. W. Herwig.
Rev. Thos. Rafter.
Rev. John Van Gennip.
Rev. Geo. Laugel.
Rev. L. J. Wicart.
Rev. John M. Schreiber.
Rev. Bern. J. Wermers.
Miss Helena R. Steiner.
Charles P. Rabaut.
Mrs. M. D. Loranger.
F. X. Tetreau.
Jos. C. Nadeau.
Joseph Kirschner, E. Vanderheyden.
Rev. P. Laughran.
The Knights of St. John.
C. M. & Son, builders.

over this sits a plinth and cap of red Carlisle sand stone, upon which the seal of the county is engraved. A pedestal of buff sand stone surmounts this and is capped by the figure of the Recording Angel. It is cut from Carrara marble, in Carrara, Italy, and is as white as snow. She stands at ease with her book in one hand and quill in the other, and her drapery hanging losely about her. She has six feet of statue and weighs 1250 pounds. The statue was purchased through the firm of John Baird & Son of Philadelphia, who made generous reductions from the original price. To Fr. Soffers' untiring zeal and unfailing good nature should be credited this Centennial mile stone of the history of the spiritual and temporal prosperity of our people.

THE PIONEER FRENCH IN THE VALLEY OF THE OHIO.

Read before the U. S. Catholic Historical Society, New York, by Rev. A. A. Lambing, May 24, 1886.

The discovery, exploration and first settlement of the Western World presents one of the most interesting and varied pictures to be found anywhere in the pages of history. The ambition of explorers, the daring of adventures, the avarice of speculators, the jealousy of powers and the zeal of millionaires combine to form a panamora without parallel in the annals of the world. The pen of romance could not impart a more striking and varied coloring. Spain, Portugal, England, Holland, and France, were there penetrating into the deepest recesses, mountain, forest and plain, seeking with insatiable thirst whatever could excite cupidity, from the soul of a savage to the skin of a beaver. But the methods of exploration and colonization were characterized by the genius of the nation to which individuals belonged, the influence of the home government, the capacity and aim of the leaders, the climate of the country, and the strength and disposition of the aboriginal tribes. This difference is strikingly illustrated in the different methods of the English and French, with whom we have exclusively to deal in this paper. The former, left to themselves with nothing but a royal character, ample enough in its scope, but without any aid towards carrying out its provisions, thrived and became a hardy race on account of the very neglect of the home government; a circumstance which that government learned to its cost when its neglected children had acquired sufficient wealth to be taxed. For this reason it is that the English, though far behind the

French in exploration, and the fur trade, were such in advance of them in all that pertained to permanent colonization. Their progress into the interior was slow, but where they once set their foot, they never withdrew it. The frowning range of the Alleghany Mountains, extending along the Atlantic coast at the distance of only one hundred and fifty or two hundred miles, so hemmed them in that they were prevented from crossing that barrier until they had established themselves so permanently on the eastern side as to be able to protect and defend the settlements that might be made beyond in the process of time. Hence we find their progress was steady from the beginning, and if it received an occasional check, it was temporary.

The French, on the contrary, pursued, as a nation, a mistaken policy from the first. It is true, indeed, that some among them, and notably Champlain, wished to follow the proper course; but they were not those on whom the destinies of the colony depended. The high latitude of the settlement and the consequent shortness of the summer season were not favorable to agriculture. But in no place in the New World could a colony have succeeded under the circumstances. The people were adventurers, not colonists; and the company and the minister on whom the success of the colony depended appear to have been bent rather on speculation than the cultivation of the soil. The bane of the New World was felt here as it was by the Spaniards of the South; that of drawing from the country the maximum of wealth for individuals and revenue for the crown with the minimum of outlay. The rivers, concentrating into the interior and connecting with the Great Lakes, and these lying in immediate proximity to the Mississippi, in the highest degree favored exploration; and the well known success of the French in treating with the Indians gave them an additional advantage. For this reason they are found even in the days of Champlain penetrating 700 leagues into the interior. The petty jealousies of rival officers between whom the power was somewhat divided

by the Crown with a view of having them watch each other, retarded the execution of any important enterprise, while the brief tenure of office in many cases was a disadvantage equally great. In short, the French were better explorers than the English, but not so good colonizers. As a further evidence of this, the population of New France, although it embraced the whole of North America with the exception of a narrow strip along the Atlantic seashore, and comprising more than ten times as much territory as the English, was less than ten thousand, in 1769, more than seventy years after permanent settlement had been begun; while at the time the French power was finally overthrown, it was but one-fourteenth part of that of the English.

But with a rival like the English, urged on not only by the cupidity of the present, and the religious prejudice that served to give it a keener edge, but also by the traditional animosity of centuries of the past, it was not enough to explore a conntry and take nominai possession. This was but a preliminary step; maintaining possession was the touchstone of success. In no place was this more clearly seen than in the valley of the Ohio River, using, as I do, the term Ohio, as equivalent to that of La Belle Rivière, the Beautiful River, in the sense in which it was employed in the early days by the Indians, French and English, for the water course extending from Western New York to its confluence with the Mississippi.

In the first half of the last century, the English traders, regardless of the claims of the French to all the country lying west of the Allegheny Mountains, had penetrated as far at least as the centre of the present State of Ohio, and had opened up trade with the tribes of that locality. Having to carry their goods but a few hundred miles, in which the severity of winter did not cause them any serious inconvenience or expense, their advantages were so manifestly superior to those of the French, who had to bring theirs all the way from the mouth of the St. Lawrence, and to endure the hardships of a long winter season, that

all the tact of the latter was not capable of retaining the natives in their allegiance to the representatives of his Most Christian Majesty. Territorial claims amounted to as little with the Indians as they did with the traders; for according to the ideas of the savages the land was all their own hunting ground, and, though favoring for the present the one from whom they derived the greatest advantages, it was only from interest, or in the hope of one day being able to expel both intruders from the country.

The claim of the French to the Valley of the Ohio by the right of discovery, and that of the English to it as comprised within their several charters, was naturally calculated to engender strife here, and in the end involve the home governments in deadly conflict. The general outline of the history of the war that ensued is too well known to need repetition here, but the details of the French occupation, and later, of their attempt at colonization, may not be so familiar to the student of our history. It is important to determine, if possible, the precise time the French Pioneers first entered the valley of the Beautiful River. Few points of our early history have been argued with greater warmth than that for and against the discovery of this stream by the Chevalier Robert de La Salle, about the year 1670. The most weighty authorities are arrayed against each other; and if less enlightened minds differ, they need not be taxed with either ignorance or credulity. But, though the country owes much to that indefatigable explorer, and though the undertaking would have been in perfect harmony with his inclinations, it is all but certain that the honor of the discovery is not due to him. Subsequently it was to the interest of the French to claim the country on the strength of his supposed discovery, because it was well known to precede any claim that could be advanced by the English; and this they did, as may be learned from various historical documents. That the French discovered the stream, and descended it as far as Attiqué, the present Kittanning, forty-five miles above

Pittsburg, as early as 1730, admits of no doubt. But whether they descended it further or not, it is impossible to determine. Not long after this time the half-breed Peter Chartier, who was married to a Shawanese squaw, went from the west bank of the Susquehanna River nearly opposite Harrisburg, and settled on the Alleghany at the mouth of Bull Creek, about twenty miles above Pittsburg. Devoted at first to the interests of the English, suspicion was soon aroused that he had gone over to the French, and had induced many of the Indians, over whom he exercised great influence, to follow his example. But being untrustworthy neither party coveted his friendship, and he was accordingly banished from his village to the Vermillion country further west, by the authorities of New France, in 1745. He has left his name to two streams to the present day, one twenty-two miles above Pittsburg, the other three miles below. From certain expressions found in Céloron's Journal, it also appears that M. Longueuil paid at least a passing visit to the Indian village of St. Yotoe, or Scioto, about the year 1739; but we have no record of the particulars.

By far the most important event in the history of the transactions of the French up to this time in the Valley of the Ohio was the expedition of Céloron down the Beautiful River in the latter part of the summer of 1749. The English settlements east of the mountains were now in so flourishing a condition as to place them in comparative security, and the spirit of adventure that had hitherto been satisfied with trading with the Indians beyond the Alleghenies, began at length to contemplate the formation of permanent settlements. The proximity to the source of supplies enabled the traders to furnish goods to the Indians on terms more reasonable than those demanded by the French; a circumstance which naturally gained the good will of the savages. Steps were also taken as as early as 1748 looking to the formation of the Ohio land company to take up and settle lands on the Ohio River. The members succeeded in ob-

taining from the King of England the grant of five hundred thousand acres of land on the southern bank of that stream between the mouth of the Monongahela and the Kanawha Rivers, with the further privilege of taking up lands on the north side. The Marquis de La Galissonière, then Governor-General of Canada, felt it his duty to consult for the interests of the French Crown by sending an expedition for the four-fold purpose of exploring the country, much of which was still unknown, taking formal possession of it in the name of the French King, expelling the English traders, and conciliating or regaining the Indians to the interests of the French, many of whom wavered or had gone over to the English. The task was beset with difficulties, but delay would only tend to increase them. Accordingly, in the summer of 1749, he appointed Pierre-Joseph Céloron, Sieur de Blainville, Knight of the Royal and Military Order of St. Louis, Captain in the French army, an officer who had already distinguished himself for courage, prudence and energy in the service of Canada, to fit out and command the expedition. In his Journal of the expedition, a copy of which I had made from the original in the archives of the Marine at Paris, he writes: "I set out from La Chine on the 15th of June, with a detachment composed of one captain, eight subaltern officers, six cadets, one chaplain, twenty soldiers, one hundred and eighty Canadians, and thirty Indians."

Although the Recollects were at that time appointed as a rule, to the Chaplaincy of the French forces and expeditions, a Jesuit Father, Rev. Louis Ignatius Bonnecamp, or Bonnquant, was selected on this occasion, most probably on account of his scientific knowledge, for learning no less than religious ministrations, was required in carrying out the objects of the expedition. He was then professor of mathematics and hydrography in the Jesuit College of Quebec, and enjoyed, besides, the reputation of being a distinguished astronomer. The expedition pursued its route by way of the St. Laurence, Lake Ontario, the Niagara

River, Lake Erie, a portage, Chataqua Lake, and Conewango Creek, and entered the Allegheny River at the mouth of the latter stream, July 29th, at a point 188 miles above Pittsburg-

A novel feature of this expedition was the burying of leaden plates at various points, bearing, with the date, an inscription to the effect that the expedition had taken formal possession of the territory in the name of the King of France. A sheet iron plate stamped with the arms of the King was also in each case attached to a tree near by. The first of these plates was deposited with due ceremony at the point at which Céloron entered the Beautiful River.

This manner of taking possession appears to have been peculiar to the French, and to have been employed only on a few occasions. What advantages it possessed it is difficult to imagine, and the more so as some of the plates have not yet been found.

The work of exploring the country and reconciling the Indians now began. Everywhere the Indians were found to have been won over to the English by the superior advantages they offered in trading; and, although Céloron expelled the traders he met, and extorted a promise from them not to return, he knew full well they would not keep it. The protestations of attachment which the Indians made to the French and to their Father Onontio, as they called the Governor-General, he knew were not to be relied on. Indeed, it was only fear that prevented them from breaking out into open hostility, evidence of which appeared on more than one occasion.

Had it not been for these unpleasant features of the expedition, we may imagine with what enthusiastic admiration their keen perception must have feasted on the native charms of that stream which extorted even from the rude, unimaginative savages, the name of the Beautiful River. Having spent all my life along its banks, and having followed its winding course for more than two hundred miles, I can bear witness to its surpassing beauty of its scenery,

though the hand of man has robbed it of much of its original charms. The alternation of wooded hill and bottom land, the outlets of many tributaries, the numerous islands that dotted its bosom, the ripples and eddies of its crystal current must then have presented a panorama upon which the eye could feast with ceaseless delight.

Having descended the Ohio as far as the mouth of the Miami, a distance of about 660 miles, the expedition entered the latter stream and ascended it as far as it was navigable for canoes, made the portage to the head waters of the Maumee, which they descended to Lake Erie, and returned to Montreal, were they arrived November 10th, having journeyed about twelve hundred French leagues.

Father Bonnecamp also kept a journal of the expedition, in which among other things he noted the latitude and longitude of the principal points with considerable accuracy. These two documents form a very interesting chapter on the early history of the Beautiful River; and the chaplain also drew, a map which furnishes a remarkably correct delineation of the course of this majestic stream, and the location of the numerous Indian villages that dotted its banks, supplies a valuable illustration to the journals.

The result of Céloron's expedition was, that, besides acquiring a more accurate knowledge of this part of their possessions, the French kept a close watch on the movements of the English, and held several councils with the Indians on the Ohio, especially through the influence of the half-breeds, Joncaire brothers, to maintain them in their allegiance to the Governor of New France.

The English, on their part, had not been idle. The Governor of Pennsylvania continued to negotiate with the Indians, using for that purpose the services of Conrad Weiser and George Croghan, interpreters whose influence with the various tribes was greater than that of any other English colonists of the day. The former met the various tribes in council at their principal village of Logstown, on the Ohio, about eighteen miles below Pittsburgh,

in August and September, 1748. He kept a journal of his travels and negotiations with the Indians. Like the English traders, he came west by way of the Juniata, and crossing the mountains followed the Kiskiminetas to its confluence with the Allegheny. Croghan in company with Andrew Montour was sent on a similar mission to the same Indians in May, 1751, and his journal of the proceedings is also preserved. The Ohio Land Company, too, was on the ground. In 1750, they sent Christopher Gist to the Valley of the Ohio, wish instructions to explore the lands on the southern bank of the river, and report on their quality and fitness for settlement. It is remarkable that, having reached the Allegheny by way of the Kiskiminetas, he went down the west bank, and, passing behind the hill which lies in the present Allegheny city directly opposite the Monongahela River, remained in ignorance of the existence of that stream. He was again sent out on a similar mission in November, 1751, and spent the entire winter in his explorations. The journal of this expedition is still extant.

The way was gradually being paved for a conflict between the French and the English on this side of the water, notwithstanding that the home governments professed to be at peace. The initiatory step wes taken by the French. They were anxious to secure their possessions by constructing a line of fortifications extending from the mouth of the St. Laurence to that of the Mississippi. The Beautiful River being the stream which ran nearest to the eastern boundary of their claim, the erection of certain forts upon it was necessary for the execution of their plan. No point was or could have been more important for either nation than the confluence of the Allegheny and Monongahela Rivers, the site of the present city of Pittsburg; and, consequently it is to this point that our attention is to be especially drawn.

In the year 1753, to use the language of the savages of that day, the chain of friendship was broken between

the two nations, and the next year the hatchet was dug up. In the execution of their plan the French, in the spring of 1753, built a small fort at Presqu' Isle, on the Southern shore of Lake Erie where the city of the same name now stands; and, cutting a road to the head of canoe navigation on Le Bœuf River, now French Creek, constructed a second fort there immediately after. This determined Robert Dinwiddie, Lieutenant-Governor of Virginia, who claimed south-western Pennsylvania as part of the territory over which he held sway, to inquire into the movements of the French. For that purpose he sent, as the bearer of his dispatches, to the commander of the French at Fort Le Bœuf, at the close of the year 1753, a young man but twenty-two years of age, who was destined to write his name on the proudest page of the world's history—George Washington. Little did the sturdy Scotch governor think, when he introduced this youth into the arena of public life, that he would one day overthrow the power which he represented.

In the execution of his mission, Washington bore letters to the commander of the French forces, took careful notes of all that came under his observation, and returned in the early part of January, 1754. We are indebted to him for the first description of the spot upon which Pittsburg now stands. His report determined the Governor to send a detachment of men to throw up a fortification at the confluence of the Allegheny and Monongahela Rivers. They reached the place in command of Captain William Trent, on the 17th of February, and from that dates the permanent settlement of Pittsburg.

The French were actively engaged in the meantime in carrying out their original plans. During the winter Joncaire had worked with his usual success on the minds of the savages, and had induced them to consent to the erection of a fort at the mouth of the Le Bœuf River, where Franklin now stands. These forts were not meant so much for defence, as for securing the portage from Lake Erie to the Allegheny River; the centre of active operations

must be further down that stream. With the completion of the last fort early in the spring of 1754, Contrecœur, who was then in command of the French forces descended the river with an army of French, Canadians and Indians to the number of about a thousand; and on April 16, surprised Ensign Ward who commanded in the temporary absence of Trent. Landing above the unfinished works of the English, he summoned them to an immediate surrender. Having but forty men, there was no alternative; and the French took possession, the English retiring up the Monongahela. Insignificant as this action may appear in itself, in the light of subsequent events it was fraught with the most momentous consequence for both nations. It enkindled the flames of war between the two powers in three quarters of the globe, and despoiled the former after a seven yearss' struggle, of all their possessions; it served to discipline the colonial troops for the approaching contest which resulted in the achievement of American Independence; and it schooled for them a commander who shall ever stand in the foremost rank of the world's heroes.

In order to maintain the claims of their nation, the French built Fort Duquesne on the point of land at the coufluence of the two rivers, and it immediately became, though not wisely, the principal point of attack of the English.

I say not wisely; for had they directed their efforts to the capture of Fort Niagara, they could have reduced Fort Duquesne without striking a blow. Yet, as it was, Fort Duquesne may be said to have been for a time the central point in the world's history. For four and a half years the French held their little fort despite the best efforts of the English to dislodge them. The ill-fated expedition of General Braddock, which resulted in his defeat and death at the Battle of the Monongahela, July 9th, 1755, is too well known to need more than a passing mention. But, notwithstanding this success, fortune frowned on the cause of the French, and they were destined to reap the bitter fruits of

their mistaken system of colonization. Little is known of their operations from the defeat of Braddock until shortly before their final withdrawal from the valley of the Beautiful River, except that they made occasional incnrsions into the English settlements, engaged in a few skirmishes and maintained the Indians in their allegiance. But the distance of the fort from the base of supplies, the difficulty, delay and danger of transportation, the time necessary for sending messages to the seat of government, the long march that reinforcements would be required to make to relieve the fort and the continual encroachment of the English settlements rendered their position at all times precarious. The Indians, too, were not to be relied on the moment the fortunes of the French began to waver. Rude though they were, they were yet able to understand the situation, and Christian Frederick Post and other agents of the English were secretly at work striving to alienate them from the French. Petty jealousies, by destroying harmony, also weakened the front the French presented to the enemy; and the successes of the English in the northeast presaged their final overthrow. The trifling successes they gained at Ligonier and near the fort in the early autumn of 1758, were but the last flickering of the taper before it expires. The fact that a large army was advancing under General Forbes, against which they could offer no effectual resistance, cooled the ardor of the savages; and the tardiness with which the English General advanced, by keeping the Indians in suspense, caused them to grow impatient and desert. Nor had the French presents wherewith to retain them. The inability of the French to receive reinforcements in time, or to hold the fort without them, became daily more apparent; and on the 24th of November, 1758, when the English forces were within ten miles of it, they blew it up and retired, some down the Ohio to the Wabash country, others up the Beaver Valley and the rest with their commander, up the Allegheny to Fort Machault at the mouth of Le Bœuf River. The star of the French in the Valley of the

Beautiful River had set never to rise.

Fort Machault was strengthened during the winter, and means of transportation provided with a view of descending the river with the opening of spring and retaking Fort Duquesne before the English, all of whom but two hundred, had retired to the east of the mountains, could reinforce it. But the menacing attitude of the English in the northwest made it advisable to await the result of their operations. In the meantime every means was employed to retain the Indians, upon whom so much depended, but they had lost confidence in the French, and cared little to follow them to almost certain defeat. With the siege of Fort Niagara, the forts in northwestern Pennsylvania, were abandoned, and with the fall of that stronghold, August 5th, 1759, all hope was gone. Communication between the east and west was cut off, and the final overthrow of the French power in the New World was at hand. The fall of Quebec, a few weeks later sealed its fate. "The funeral of Montcalm was the funeral of New France."

The French, true as yet to the faith of their fathers, were always accompanied in their expeditions and campaigns by a chaplain, those faithful missionaries and adventurous explorers, whose early letters to their superiors in the mother country must ever be the most valuable documents relating to our early history. The register of their labors in the field now under consideration is still extant, rescued from the dust and mould of archives and published to the world, thanks to the indefatigable labors of one whose name is too well known to need mention here.

During the occupation of Fort Duquesne the French passed up and down the Ohio, but more especially in winter when the severe climate of the north rendered it difficult to carry provisions and munitions of war from the posts on the St. Laurence. But, though they had trading posts on the river, and were scattered here and there among the Indian villages, there is no record of their having formed any permanent settlements. That was not their object even

at the fort ltself. Possession and occupation were all they aimed at for the present. It was not until more than thirty years later when the country had for the second time changed masters that an attempt was made to plant a French colony on the banks of the Ohio. The history of this colony, besides being painfully interesting, so far as its origin is concerned, is involved in considerable mystery. This I shall endeavor to unravel, with the aid of the best authorities at command. The first reference to an attempt to settle a French colony is found in a letter written by Thomas Jefferson to James Monroe, dated, Paris, November 11th, 1784, in which, among other things, he says: "There is here some person, a Frenchman from Philadelphia, who has drawn up a visionary scheme of a settlement of French emigrants, five hundred in number, on the Ohio. He supposes Congress, flattered by the prospect of such an addition to our numbers, will give them four hundred thousand acres of land, and permit them to continue French subjects. My opinion has been asked, and I have given it: that congress will make bargains with nobody; that they will lay down general rules to which all applicants must conform themselves by applying to the proper officers and not perplexing Congress with their visions . . . and that, therefore, I did not think they would encourage a settlement of so large a body of strangers whose language, manners, and principles were so heterogenous to ours." Nothing more is heard of this scheme; but in May or June, 1788, Joel Barlow was sent to Paris to dispose of lands on the north bank of the Ohio near the mouth of the Scioto. Whether he was commissioned by the Ohio, or by the Scioto land company, was long a matter of dispute; the supposed relation between these two companies was also debated with no little warmth. It may be well for us then to inquire into the relation, if any, that existed between them, and learn further by whose authority so glaring an imposition was practised on so many innocent and unsuspecting people. Says a writer on the subject: "The Scioto Land Company has been the subject

of considerable mystery, and the cause of much misrepresentation. I am not fully informed concerning its origin. It was probably started during the negotiation of Dr. Cutler with the old Congress, in 1787, for the Ohio Company purchase. Dr. Cutler arrived in New York July 5th, and carried on his negotiations for a week; he was then absent another week on a visit to Philadelphia, where the convention that formed the federal constitution was sitting. On his return to New York, the project for the Scioto Company was broached to him by Col. William Duer, as appears from the following extract from the Doctor's journal. "Colonel Duer came to me with proposals from a number of the principal characters in the city, to extend our contract, and *take in another company.* The arrangements of Dr. Cutler with the government *made room* for *another company.* But this other association was entirely distinct from the Ohio Company. Yet it has been represented that the Ohio Company was concerned in the alleged wrongs toward the French emigrants in 1790, who were induced to come over in expectation of the beneficial acquisition of land in this quarter, by the agency of Joel Barlow. But this imputation is entirely groundless. What were the actual relations and doings of the Scioto Company previous to or connected with that agency, I have never learned.

"The arrangements and objects of the Ohio Compaey are believed to have been very different. The aim of the Ohio Company was actual settlement by shareholders. . . The object of the Scioto Company seems to have been, solely and simply land accumulation; to purchase of Congress—nominally at two-thirds of a dollar per acre—paying mostly in continental paper money, at that time passing at an enormous discount—so that, in fact, the actual cost per acre might not be more than eight or ten cents; then to sell at prices which yield them enormous profits."

It does not appear that the members of the Scioto Company had any sinister design beyond the securing of great profit in the purchase and sale of public lands. With this

object in view, they authorized Barlow to offer the lands for sale in France and invite emigration, but nothing is known with certainty regarding the specific instructions he received. The Ohio Company had nothing to do in the matter. In 1790, Barlow began to distribute proposals in Paris for the sale of lands on the north bank of the Ohio near the mouth of the Scioto, at five shillings per acre; the proposals promising "a climate healthy and delightful; scarcely such a thing as frost in winter; a river called by way of eminence The Beautiful, abounding in fish of an enormous size; magnificent forests of a tree from which sugar flows, and a shrub which yields candles; . . . no taxes to pay; no military enrollments; no quarters to find for soldiers." The proposals were readily accepted, and many persons, and even entire families disposed of their property preparatory to setting out for this new land of promise. Supplied with title deeds, large numbers, variously estimated at from five hundred to seven thousand, embarked at Bordeaux, Nantes, Rochelle and Havre, two hundred and eighteen leaving the latter port February 19th, 1791, and arriving at Alexandria, in the District of Columbia, on the 3d of May.

After spending nearly all they had accumulated from the sale of their property in France, they reached their destination by different routes only to find on their arrival that Scioto Company owned no land, and had scarcely any existence; and that their title deeds were not worth the paper on which they were written. How are we to account for this outrage upon the confiding colonists? Where should the blame of fraud or mismanagement be laid? The only way of satisfactorily accounting for it is on the hypothesis that the Scioto Company expected to buy public securities to pay for their purchase of Congress, at the excessively low rates of 1787. But the adoption of the Federal Constitution, and the successful establishment of the Federal Government, raised the credit of those securities and blasted the hopes of speculation. But as the French were arriving in considerable numbers, and the purchase was not yet effected, nor likely

to be effected soon, what was to be done? William Duer, Royal Flint and Andrew Cragie, who styled themselves "Trustees of the proprietors of the Scioto lands," applied to General Rufus Putnam and Dr. Manasseh Cutler, two of the directors of the Ohio Company for the purchase of certain interests in that company comprising 196,544 acres. The contract was ratified by the Ohio Company; and the lands of the French settlement of Gallipolis, as the emigrants named the town, were most probably made in consequence of this arrangement. General Putnam, as agent for Duer & Co., provided, at some $2,000 expense, for the accommodation of the French emigrants there, and by the failure of the firm had to lose most or all of it. The Company not only failed in securing the large purchases of Congress contemplated, but did not even succeed in obtaining the interests for which they had stipulated in the lands of the Ohio Company. They did not pay, and the contract with Putnam and Cutler became a nullity. All that was required by the contract, was that the Scioto Company were to pay as much proportionably, as the Ohio Company were to pay Congress, and relinquish to the Ohio Company pre-emption rights, which the Scioto Company was understood to have in reference to lands lying north of the Ohio Company's location. All was failure on the part of the Scioto Company. The French emigrants were planted at Gallipolis, and General Putnam was left to pay some $2,000 expended on behalf of the Scioto Company." Such, according to the best authorities, was the history of the ill-starred speculation.

If we turn from this to the elements of which the French pioneer company was composed, a party more unfitted than they could hardly be imagined, much less be found. It may well be doubted whether the history of the New World, with its endless variety of romantic adventure, furnishes a parallel to the Scioto colony. Transferred from a city life in the French Capital to the depths of a virgin forest, and forced from dire necessity to make the most of things, their situation may be better imagined than described.

Not a few of them were wood-carvers, gilders to his Majesty, coach-makers, friseurs, peruke makers and other artisans and artists whose usefulness in a new settlement few words are needed to declare. They must clear the ground, build their houses, and till their fields Now, the spot upon which they were located was covered in part with those immense sycamore trees which are so frequently met with along the rivers of the West. and the removal of which is no small undertaking even for the American woodsman. The colonists were wholly at a loss what to do till a happy thought struck them, when they tied ropes to the branches, and while one dozen pulled at them with might and main, another dozen went at the trunk with axes, hatchets and every variety of edge tools, and by dint of perseverance and cheerfulness—for their cheerfulness never forsook them--at length overcame the monsters, though not without many hairbreadth escapes. But here another diffiulty met them. What was to be done with the trunks? A happy thought again led them out. Large trenches were dug in the ground and the huge trunks were rolled in and covered. A situation more painfully ludicrous could hardly be imagined.

Lamentable as their situation was, there were not wanting circumstances to increase their trials. The lands were not their own, and they had no motive for improving them, had they known how; the location was not healthy; and to these must be added a scarcity of provisions amounting almost to a famine, and occasional incursions of the Indians on the settlement. Yet, notwithstanding the different tempers and pursuits of the colonists in their native land, and the privations and sufferings they had to endure in their new homes, they lived very agreeably together. Their houses were not built in the usual straggling style of a new settlement, but were placed in two rows or blocks of log cabins, each cabin being about sixteen feet square; while at the end was a large room, which was used as a council chamber and ball-room.

They employed American pioneers and hnnters to aid

them in clearing the forests and tilling the ground, and the same hunters contributed toward their subsistence from the game which abounded in the forests, and which was very grateful to the palate of the ill-supplied colonists.

But it was evident from the beginning that the settlement must be broken up in time, owing to the people not being able to subsist on the provisions within their reach, or to purchase lands. Some of them soon found their way to Detroit and Kaskaskia; a few were able to secure lands from the Ohio Company; but the greater part were so poor as to be unable to buy lands and so inexperienced as not to know how to till them even if they had them, or to earn a subsistence in any other way in the backwoods. A few philanthropic persons represented the matter to Congress, in 1795, and that body granted them 24,000 acres of land on the Ohio opposite the mouth of Little Sandy River, to which, in 1798, 1200 acres more were added. This large tract came to be known as the French Grant. The descendants of the original colonists who remained still occupy the spot, but are being gradually absorbed into the general population.

If we turn to the religious history of the colony, for it was composed entirely of Catholics, it will be found to possess an interest not to have been anticipated. Indeed it was all but the successful rival of Baltimore for the honor of the primatial see in the new republic. The history of the proposed see of Gallipolis, so far as it is known, is briefly this: The colony constituted one of the largest Catholic settlements in the United States, and the influence of the French King, to whom the people had formerly owed allegiance, being great, it was used in obtaining from Rome the nomination of a bishop for the settlement; which was not only providing the better for the spiritual necessities of the people, but also securing the appointment of the first prelate for the newly established republic, an honor to which the French were by no means indifferent. The question of the nomination was taken up about the year 1789; and the person selected was the Abbé Boinan-

tier. Says Rev. C. I. White: "The late Bishop Bruté, in his memoranda, alludes to the fact, stating that the Abbé Boinantier, of St. Roch, Paris, was appointed at Rome in 1789, Bishop of Scioto (Gallipolis). 'I knew Mr. Boinantier well,' said Dr. Bruté; 'he spoke to me of his nomination, and undertook to look for his papers, but not finding them readily, I only learned *ex auditu* this remarkable fact of a see having been established in Ohio as early as that period." The failure of the colony to establish itself permanently put an end to all thought of an episcopal see not only for the present but for ever.

The first visit of a Catholic Missionary to the place was that of Fathers Badin and Barrière during their journey to Kentucky, in 1793, of which Dr. Spalding, says: "The two priests remained for three days at Gallipolis, the inhabitants of which place were French Catholics, who had been long without a pastor. They heartily welcomed the Missionaries, who, during their stay, sang High Mass in the garrison, and baptized forty children. The good French colonists were delighted; and shed tears at their departure. They were but a remnant of a large French colony of about 7,000 who had emigrated to America four or five years previovsly."

The place is now unimportant, both from a civil and a religious point of view, being without a resident priest, and ministered to by the pastor of an adjoining congregation; and its future prospects are by no means flattering.

MARYLAND CATHOLICS IN PENAL DAYS (1759.)

ADDRESS OF YE ROMAN CATHOLICS TO YE GOVERNOR AGAINST YE £40,000 ACT AS DOUBLE TAXING THEM, WITH COPIES OF FORMER ADDRESSES TO HIS MAJESTY AND YE PROPRIETOR.

1. A fundamental law of the Province confirmed different times allows full liberty of conscience; notwithstanding this, in 1701, the Assembly made a Law for the banishment of all Priests exercising their functions, and soon after passed an Act for the suspension of that law for 18 months in regard of such Priests as exercised their functions in a private family only. Queen Anne in Council by an Order dated at St. James, January 3d, 1705–6, ordered the above Act of Suspension TO BE CONTINUED BY A NEW ACT WITHOUT LIMITATION OF TIME, alledging for reason that THE FORMER LAW TENDED TO DEPOPULATE THAT PROFITABLE COLONY.

2. (This Act of Suspension has never been repealed, notwithstanding since the year 1751 there have been every year Bills brought in for putting in Execution the severest penal Laws, alledging as motives sundry grievances against the Roman Catholics, to all which in general his Excellency Horatio Sharpe, Governor of that Province in his speech of the 24th of April, 1756, to the House of Assembly has the following answer: THE MAGISTRATES ASSURE ME (IN THEIR SEVERAL LETTERS) THAT AFTER A CAREFUL ENQUIRY AND SCRUTINY INTO THE CONDUCT OF THE PEOPLE OF THE ROMAN FAITH WHO RESIDE AMONG US, THEY HAVE NOT FOUND THAT ANY OF THEM HAVE MISBEHAVED OR GIVEN JUST CAUSE OF OFFENCE.

3. Its therefore humbly prayed that no law contrary to Q. Anne's above Act of Suspension be suffered to pass into execution without the previous consent of the crown or proprietor as tending to depopulate the Colony. The yearly

repeated Bills of late for putting Penal Laws in execution have already produced this Effect in some measure, one Gentleman of an affluent Fortune having already sold part of his Lands with intention to quit the country, and many others judging they shall be necessitated to follow his example—unless assured of enjoying their possessions in greater peace and quiet than for these eight years past.

To His Excellency, Hor. Sharpe, Esq. Gov. of Maryland.

The Petn. of sundry Roman Catholics on behalf of themselves and others of the same Communion residing in the Province aforesaid

Humbly Showeth :

That many of your Petrs. preferred a petition to their Honours of the Upper House of Assembly against a Bill then laying before them, Entitled An Act for granting a supply of £40,000 for his Maj^ties^ Service, and for the striking £34,015,6s,0 thereof in Bills of Credit and raising a Fund for Sinking the same by a clause of which the Lands of all the Roman Catholics residing within this Province are doubly taxed, a Copy of which Petn. we herewith offer to your Excell^y^.

That notwithstanding the said Pet^r^ and the reasons suggested therein their Hon^rs^ of the Upper House have thought fit to pass the said Bill.

That therefore our application to your Excell^y^ becoming necessary, we humbly show to your Excell^y^ that the Province of Maryland was granted by Charter the 20th day of June, 1632, to Cecilius Calvert, Baron of Baltimore, a Rom. Cath.

That the said Cecilius Calvert Ld. Baltimore's laudable and pious zeal for the Propagation of the Christian Faith was one of the motives for granting him the said Charter.

That in pursuance of the said Charter and his laudable and pious zeal, Cecilius Ld Baltimore caused declarations to be set forth inviting all persons believing in Jesus Christ to transport themselves into Maryland, then a wilderness inhabited by a cruel and savage people, promising an Equality of Freedom and favour and Liberty of conscience to all Peo-

ple so transporting themselves, and to their descendants and further engaged to ratify his said declarations and promises by a perpetual Law.

That in consequence of the said declarations and promises in the 1st Session of Assembly held in this Province, viz: in the year 1640, a perpetual Act passed Entitled an Act concerning Religion which confirmed the said declarations and promises concerning liberty of conscience.

That the same Act was again re-enacted in the year 1650.

That a Rebellion being raised about the year 1652 against Cæcilius Lord Baltimore and his Ld'p making complaint thereof to the then Lord Protector and against Richard Bennett, Esq. and others, his Highness by an order of the 2nd November, 1665, referred the same to the Lords Commissioners Whitlock and Widdrington who made a report which report was referred to his Highnesses Committee for Trade, etc., which committee in pursuance of the said Order took the premises into consideration, and upon proposals made by Richard Bennett and Samuel Matthews for the settlement and peace of the Province which they tendered to the said Committee to which his Lordship at the request of the said Committee gave his answers, which proposals and answers the said Committee for Trade did report unto his Highness together with their opinion and advice concerning the whole state of the case upon which his Lordship on the 23d of October, 1656, sent instructions to his Lieut. and council by a clause whereof his Lordship enjoined that the Act concerning religion whereby all persons who profess to believe in Jesus Christ have liberty of conscience and free exercise of their Religion be duly observed, etc.

That the said Cæcilius Lord Baltimore, on the 30th day of November, 1657, entered into Articles of Agreement with Richard Bennett, Esq., among which is the following article:

"Lastly, the Ld Baltimore doth promise that he will never give his assent to the Repeal of a Law established

heretofore in Maryland by his Lordship's consent and mentioned in the said report of the Committee of Trade whereby all persons professing to believe in Jesus Christ have freedom of conscience there and doth faithfully promise upon his honor to observe and perform as much as in him lies the particulars above mentioned, and his Ldp doth hereby authorize and require his Ldps Govern'rs and all other his Ldp's Officers there to give assurance to the people of their due performance thereof," which said Instructions and Articles are in the Council Records Lib. H. H. fo. 1, 2, 3, 4, 5, and fo. 10, 11, 12 to which we humbly beg your Excell^y will be pleased to be referred.

That an Act also passed on the 27th of April, 1658 to confirm the Articles between Ld Baltimore &c. and the Commissioners as may appear in Lib. C. & W. H. fo. 134 by which Act, the Act concerning religion is again, tho' not expressly, yet virtually confirmed.

That our ancestors had not the least grounds to suspect that their Roman Catholic descendants would be deprived of the benefit of a law so earnestly contended for by Protestants and so often and so solemnly confirmed at their request and so readily consented to by the Roman Catholics, for it is beyond doubt that Cæcilius Lord Baltimore and most of the Gentlemen then in power were Roman Catholics.

That in consequence of the royal charter and upon the faith of it; upon the declarations and promises of Cæcilius Ld Baltimore and the Act aforesaid, many Roman Catholics, Gentlemen of good and ancient families in the Kingdoms of England and Ireland, and many others of lesser note to avoid the penal laws in force in their native countries, and other vexations to which they were liable at home quitted their countries, their friends and relations and everything dear to them to enjoy these privileges, that Freedom, Liberty and Equality in every thing—here especially—a full liberty of Conscience, and to that end only transported themselves into this province.

That we need not enumerate the many, almost insur-

mountable difficulties they in their 1st settlement had to struggle with: The country was a vast and one uncultivated forest, the possessors of that forest, a savage and cruel people, with these they were obliged to wage frequent wars: the labour of clearing thickly wooded lands was almost intolerable, the scarcity of Provisions and these are not only of the conveniences but of the necessaries of life, almost insupportable, but above all the distempers and sickness attending a new unhealthy climate were most discouraging.

That the enjoyment of a full liberty of conscience, equal Freedom and equal privileges with their fellow subjects, and the good reasons they had to promise themselves that they should transmit to their latest posterity the same advantages, not only alleviated their hardships and sufferings but comforted them under them.

That they had the strongest reasons to entertain such hopes cannot be denied. A Protestant prince had granted the country to a Roman Catholic nobleman in order to propagate the Christian religion. That nobleman had issued declarations inviting all persons believing in Jesus Christ to repair to it under promise of an equality of Freedom and liberty of conscience: these declarations and promises had been confirmed by the Act concerning religion.

That the Roman Catholics in particular had no reason to suspect any infringement of their religion or Civil Rights, for it appears that in the year 1648 by the Council Proceedings from 1636 to 1657 fo. 183, to which we humbly beg to refer your Excellency, that part of the oath of the Lieut. or Chief Governor of the Province of Maryland was as follows:

"And I do further swear that I will not by myself nor any person directly or indirectly trouble, molest, or discountenance any person whatsoever in the said Province professing to believe in Jesus Christ, and in particular no Roman Catholic for or in respect of his or her religion nor in his or her free exercise thereof within the said Province so as they be not unfaithful to his Ldp or molest or conspire against the Civil Government established here under him, nor will I make

any difference of Persons in conferring of offices, rewards or favours proceeding from the authority his said Ldp has conferred upon me as his Lieut. here for or in respect of their said religion respectively but merely as I shall find them faithful and well deserving of his said Ldp and to the best of my understanding endowed with moral virtues and abilities fitting for such rewards offices or favours wherein my prime aim and end from time to time shall sincerely be the advancement of his said Ldps service here and the Public Utility and good of the Province without partiality to any or any other sinister end whatsoever and if any other officer or person whatsoever shall during during the time of my being his said Ldps Lieutenant here without my consent or privity, molest or disturb any Person within this Province professing to believe in Jesus Christ merely for or in respect of his or her religion or the free exercise thereof, upon notice or complaint thereof made unto me, I will apply my power and authority to relieve and protect any person so molested or troubled whereby he may have right done him for any damage which he shall suffer in that end, and to the utmost of my power will cause all and every such Person or Persons as shall molest or trouble any other Person or Persons in that manner to be punished."

That it also appears from the said proceedings fo. 261, that in the years 1648 part of the Oath of a Counsellor of State was as follows:

"I do further swear that I will not by myself nor any other Person directly or indirectly trouble, molest, or discountenance any Person whatsoever in the said Province professing to believe in Jesus Christ and in particular no Roman Catholic for or in respect of his or her religion nor in his or her free exercise thereof within the said Province so as they be not unfaithful to his Ldp nor molest or conspire against the Civil Government established here under him. So help me God and by the contents of this Book."

That it also appears by Lib, Y. fo. 48 containing a Journal and Acts of Assembly and other proceedings from the year 1641 to 1671 that part of the Oath of fidelity to be taken by the Inhabitants of Maryland is as follows:

"But will at all times as occasion shall require to the utmost of my power defend and maintain in all such his said Ldps and his heirs, just and lawful rights, titles and interests, priviledges, jurisdiction. Prerogative, Propriety and Dominion over and in the said Province and Islands thereunto belonging and over the people who are and shall be therein for the time being as are granted to his said Ldsp and his heirs by the late King of England in his said Ldps Patent of the said Province under the great seal of England not anyways understood to infringe or prejudice Liberty of Conscience in point of religion."

That it also appears the above Oath was enjoined to be taken by an Act of Assembly passed in 1650 by Lib. Y. fo. 46 and 47 which oaths and Acts further evince that the Act concerning religion was deemed an unalterable and Fundamental Law.

That it also appears that all authors who have treated either of the history or settlement of the Province of Maryland, say that all people resorting thither enjoyed liberty of Conscience and an Equality of all Civil Rights.

That the same authors also say that the 1st settlers were chiefly Roman Catholics and that many of them were Gentlemen of Family and Fortune, the truth whereof cannot reasonably be called in question if attention be had to the facts and papers hereinbefore quoted. For the Province being granted to a Roman Catholic, the Act concerning religion having passed, etc., the Roman Catholics looked upon Maryland as an asylum and place of rest for themselves and their posterity.

That notwithstanding several rebellions against the Government here, it continued to be so until the year 1688 or 1689, when a mutinous crew at once ousted the

then Lord Baltimore of his Government and made the first breach of the Priviledges granted to all Persons here professing to believe in Jesus Christ.

That the disturbances continuing in Maryland, their Majesties King William and Queen Mary for reasons of State thought fit to take the Government of the Province into their own hands.

That from that period to this time at greater or less intervals many severe laws were made against the Roman Catholics residing within this Province.

That we need not enumerate to your Excellency the several laws by which we are oppressed as your Excellency we presume is well acquainted with them and as they are readily to be found in our Body of Laws, but this we must say, that by these laws we are almost reduced to a level with our Negroes not having even the priviledge of voting for persons to represent us in Assembly; in short, they deprive us of all the advantages promised our ancestors on their coming into this Province and so solemnly and in appearance well confirmed to them and their descendants.

That however grievous and oppressive the laws heretofore enacted against us are they touch not our Property in any other manner than by subjecting us to the payment of 40 £ Poll to the established Clergy.

That the Bill now before your Excellency is the only one by which our load of Taxes is made heavier to us than to our fellow subjects.

That we humbly conceive no just cause or reason can be assigned for laying this unequal Tax.

That we heartily protest and declare that we have never given the Government any just cause of complaint against us and that we have always behaved as peaceable, dutiful and loyal subjects, that not any among us have been called in Question or persecuted for a turbulent or seditious behaviour.

That we have given not only undoubted Proofs in our

Address to the Honble the Upper House of Assembly of our peaceable behaviour to which address your Excellency has been already referred, but of our readiness and inclination to serve the Government and assist our suffering Protestant fellow subjects.

That we are so conscious of our innocence that we defy the most inveterate of our enemies to charge us with even the appearance of a crime.

That if calumny is to fix guilt we own ourselves most guilty, if Slander and palpable notorious lies are admitted in evidence against us, we must be condemned: if it be criminal to be Roman Catholics, we must own ourselves criminals, But we protest no other crimes can be laid to our charge.

That when our Roman Catholic ancestors quitted their native countries that they and their posterity might enjoy Freedom and peace of conscience here they little dreamt that we should be troubled on the score of religion.

That it is evident they did not cross the ocean and encounter all the difficulties they underwent for a temporary enjoyment of liberty of conscience to themselves only.

That they did not fly from Penal Laws foreseeing that their posterity would be subjected to them here.

That we beg your Excellency reflect, that the bulk of the 1st settlers here were Roman Catholics, that they at the expense of their fortunes, and many of them at the price of their blood, without recapitulating the many other hardships they underwent according to the other end of the charter enlarged the King's empire and dominion, and thereby have not only increased the Trade and riches of their mother country but laid the foundation of the present flourishing state of this Province from which his Ldp draws annually noble and splendid fortune and that therefore we humbly conceive his Ldp not only in justice but in gratitude is bound to preserve to us our Rights and Liberties which the

double tax strikes at and as his Ldp sensible of your merits has constituted you his Governor and Representative we hope you will not pass the clause we have so just reason to complain of.

That we had not the least reason to suspect that under his Majesties just and mild Government an attempt would be made to invade those our rights which Oliver Cromwell held sacred and did not disturb.

That Oppressions and persecutions have always proved hurtful to States.

That some if not all the Roman Catholics in the Province may be forced into other provinces to the great prejudice of Maryland.

That we are sensible we are charged with disaffection to his Majesties person and Government but we aver it to be a scandalous calumny and a charge unsupported by the least glimpse of a Proof.

That under his Majesties long, mild and happy Reign, his British Roman Catholic subjects have enjoyed an uninterrupted series of Peace and Quiet.

That his Majesties Roman Catholic subjects in his foreign Dominions as far as we are informed equally partake of his favours and affections, and in return pay him a sincere Tribute of love and Duty.

That your Excellency is well acquainted that the Roman Catholics residing in this are in number very inconsiderable compared to the other Inhabitants.

That your Excellency knows this Province is surrounded by populous Protestant Colonies, and that therefore the Roman Catholics must be not only Fools but Mad men to entertain any thoughts of disturbing the peace of the Government.

That we do not charge our enemies with being fools, or madmen, but we submit it to your Excellency to determine what character they deserve who lay such black charges to

our doors not only without proof but even without the shadow of probability.

That what we have set forth relating to our duty and Loyalty to his Maj^tie^ is not mere assertion but contains the sincere sentiments of our hearts, we hope to show by the Copies of the following address, which we here insert. The 1st is an Address to his Majesty on his accession to the throne; The second is an Address to the late Lord; and the third is also an Address to the late Lord on his coming into this Province. To which we add his Ldps kind answer which we humbly hope your Excellency will at this time make good to us.

1st.

To the King's Most Excellent Majesty:

The humble address of the Roman Catholics of the Province of Maryland.

Most Gracious Sovereign,

"We your Majesties most dutiful subjects the Roman "Catholic Inhabitants of the Province of Maryland under the "government of Lord Baltimore, Lord and Proprietary there-"of out of our true and unfeigned sense of Gratitude for the "great clemency and goodness of your late royal father to-"ward us, humbly beg leave to express to your Majesty the "share we bear with the rest of your Majesties subjects in "the general grief of the British Empire on the death of "our late most gracious sovereign, and as we have the same "happiness with them to see your Majesty peaceably succeed "to the Crown of your great father, we humbly beseech your "Majesty to give us leave to join with them in our hearty "congratulations, and in all humility we beg your Majesties "gracious acceptance of our constant allegiance and duty ac-"cording to our utmost capacity in this remote part of your "Majesties Dominions, and we humbly hope by our Loyalty "and a steady and constant adherence to our duty to deserve "some share in that tender concern your Majesty has been so

" graciously pleased to express for all your subjects. We are May it please your Majesty, your Majesties most dutiful

SUBJECTS AND SERVANTS.

2nd.

TO THE RT. HON. CHARLES LD BARON OF BALTIMORE ABSOLUTE LD AND PROPRIETARY OF THE PROVINCES MARYLAND AND AVALON,

The humble Address of the Roman Catholics of the Province of Maryland.

" We your Ldps most dutiful tenants the Roman Catho-
" lics of Maryland humbly beg leave to return your Ldp our
" most sincere and hearty thanks for the honour your Ldp
" has been pleased to do us in sending us your worthy brother
" for our Governor, from whose prudence and wisdom we
" cannot but promise ourselves all the happiness a people can
" wish for.

" We are truly sensible for this and many other instances
" of your Ldp's goodness, how much you have at heart the
" welfare and prosperity of your people of Maryland and beg
" leave, in the humblest manner, to assure your Ldp we shall
" always retain the most grateful remembrance of it; and as
" we had the honour to be witnesses with what tenderness
" and affection your illustrious ancestors cherished this young
" colony so 'tis the utmost pleasure and satisfaction to us to
" see your Ldp tread so closely in their Glorious footsteps.

" We humbly entreat your Ldp would out of your great
" goodness be pleased to do us the honour to present to his
" most sacred Majesty the tender of our duty and allegiance
" which we humbly offer in an address and we firmly propose
" in conformity to it always to approve ourselves as dutiful
" Subjects to his most sacred Majesty as we have been faith-
" ful tenants to your Ldp and your most noble ancestors.
" We are

May it please your Ldsp,

Your Ldps most faithful Tenants and Humble Servants.

3rd.

To the Rt. Hon. Charles Ld Baron of Baltimore, absolute Ld and Proprietary of the Provinces of Maryland and Avalon, &c.

The humble Address of the Roman Catholic Inhabitants of the Province of Maryland.

May it please your Ldsp:

" We your Ldps tenants the Roman Catholics of this " Province beg leave to approach your Ldp with sincere con- " gratulations on your Ldps and Ladys safe arrival into this " your province which your pious and noble ancestors have " founded with unwearied application, great zeal, hazard and " expense to the enlargement of the British Empire and to " the perpetuating their glorious memory to latest posterity, " and we have undoubted reason to conclude from your Ldsp's " prudent conduct in the Administration of affairs that your " L'dship's character will be no less conspicuous for carrying " on and encouraging what they so nobly and wisely began.

" Our constant allegiance to his most sacred Majesty— " our dutiful regard for his royal family and our obedience " to your Ldps Government will we hope always merit " your Ldps favourable countenance and protection and we " assure your Ldp that none of your Ldps tenants exceed us " in their hearty wishes, for the welfare and prosperity of " your noble family and of the Province of Maryland.

" It was with great satisfaction we heard your Ldsp was " called to attend near the person of his Royal Highness " the Prince of Wales, an honor conferred on few and " the most deserving. To be so distinguished by your Prince " sets your merit above the reach of our applause.

" We heartily wish that your Ldsps stay here may be " as agreeable and pleasing to your Ldp as it is desirable to " us and that wheresoever you be, after a long and happy " life, honoured by your Prince, beloved by your tenants, " you may enjoy the blessings by the Omnipotent prepared

" for the good and just, is the sincere and hearty prayer
' and wish of

My Lord,

Your Ld'ships most Dutiful, most obed't and most

HUMBLE SERVANTS AND TENANTS.

HIS LORDSHIP'S ANSWER.

Gentlemen,

" I thank you for your kind Address, and cannot but
" be in a particular manner pleased with that dutiful regard
" which you express for his Majesty and the Royal family
" the continuance of which will always secure to you my
" favour and protection."

That it cannot with reason be asserted that the foregoing Address were calculated to serve any other purpose or end than that which upon the face of them it appears they were designed to answer.

That from the year 1717 or 1718 to the year 1751 we were undisturbed, and tho' deprived of our rights and Priviledges we enjoyed peace and quiet.

That so many and so great were the hardships already laid on us that we saw no grounds to apprehend more, and that therefore as these Addresses were presented while we enjoyed that peace and quiet, and at such distant periods, and at such times as naturally gave rise to them, as they sprung merely from our inclination, as we might have omitted them without incurring any note of disaffection we doubt not that your Excellency in justice to us will conclude that they were as sincere as they were voluntary.

That we are convinced it would have shocked your Excellency's humanity had there been a clause in the law before you to hang the Roman Catholics.

That we hope it will no less alarm your justice to double tax us without offence for tho' to take away a man's life be a greater sin than to deprive him of his property, the law makes no distinction in punishing the injustice of either transgression.

That we again most solemnly protest we have not committed the least offence against the Government. That we have always behaved as good and peaceable subjects.

That not any among us have been juridically charged with any offence against the government or peace of society.

That therefore the double tax laid on us by the Bill before your Excellency is laid without reason and foundation.

Wherefore and in consideration of the premises and the facts hereinbefore set forth. We humbly pray your Excell'y not to give your assent to the Bill before you whereby our Lands are double Taxed, or to any Bill whereby any particular or partial Tax or other pains, hardships or penalties may be laid on us or any of our communion residing within this province.

And your Petitioners as in duty bound will pray, &c., &c.

PETITION SENT BY THE COMMITTEE OF THE ROMAN CATHOLICS OF NEWCASTLE TO THE CONVENTION CHOSEN TO FORM A CONSTITUTION FOR THE NEW STATE OF MAINE.

To the Hon. Convention to be convened at Portland, on the second Monday in October, A. D. 1819, for the purpose of forming a constitution or frame of government for the State of Maine.

We the Subscribers, inhabitants of Maine and members of the Catholic Church, being a committee appointed specially for this purpose, by a branch of the same Church at Damariscotta, beg leave humbly and respectfully to address your Hon. Body in behalf of the Catholics of Maine.

Nearly three centuries have elapsed, since the Catholic religion has been proscribed by the laws of the country from which our pious Ancestors came. Our Ancestors unfortunately imbibing the spirit which dictated those proscriptive laws, established the same system of exclusion in this happy country. From the first settlement of Massachusetts by Europeans, to our Revolutionary War, the Catholic had been deprived of the Rights of a citizen; and since the adoption of the constitution of this State, no Catholic could hold any office of honor or trust, because he would not betray his conscience or his religion.

The oath of abjuration in that revered instrument, so far as it relates to the spiritual primacy of the Bishop of Rome, no Catholic can take or subscribe. While he is obliged by the law to fight for national rights, while he cheerfully takes up arms in defense of the Honor of his native country, while he pays his just proportion of the public taxes, he lives an alien on the very inheritance of his fathers: and what had

he done to be thus disfranchised of the natural and inalienable rights of a citizen? Nothing. But he is a Catholic.

Whatever necessity there might have been in a political point of view, for proscribing Catholics, throughout the British Empire in the sixteenth century; that necessity has certainly ceased in this country. The laws therefore ought to cease also. If to effect a mighty revolution in the religion of a large and respectable portion of the Christian world, penal laws against Catholics were necessary: Now, since that revolution has resulted in the quiet and permanent establishment of the Protestant religion, there no longer exists the least necessity for those laws. In Great Britain and Ireland where those laws were the most severe and of the longest continuance, to wit: from the reign of Henry VIII. down to George III. inclusive, the Catholic is now raised to an equality with his fellow citizens: and shall it be said that the enlightened State of Maine is less wise, less just, less humane than an old and corrupt monarchy? Forbid it Heaven.

Were there any known public and acknowledged dogmata of the Catholic Church hostile to government in general or to republican institutions in particular, the undersigned would be silent: They would be ashamed to approach your Hon. Body and ask for the enjoyment of those immunities, those rights which were given by our Creator to every citizen. But whatever party writers in party times and for party purposes may have said, or whatever religious bigots may have written to establish upon a permanent foundation the Reformation, it is now universally acknowledged by all candid and learned Protestants of all sects that there is nothing in the acknowledged doctrine or discipline of the Catholic Church which is in the remotest degree unfriendly to republican institutions: on the contrary, it is an admitted fact, that the Catholics of the British Empire as well as those of this country always have been strenuous assistants and heroic defenders of the equal rights of man. A reference to Protestant English historians will prove this important fact incontestably.

It is painful to the undersigned, who duly appreciate the blessings of freedom, to be obliged to defend the religion of their ancestry from charges which never had existence except in the brains of designing men who propagated them for the purposes of ambition and self aggrandizement. The God of nature designed that all men should enjoy equal rights and privileges without any regard to their religious dogmata. That religion is a matter between the Creator and creature, and that the creature is answerable for his religious belief to no being but his God, are principles which it cannot be necessary to prove in the enlightened nineteenth century. If the Catholic demean himself as a peaceable citizen, if he in his religious worship do not disturb the public peace or introduce indecencies or immoralities, tending to the subversion of civil society, if he take up arms and march to the field of battle in defence of the sepulchres of our forefathers and in maintenance of the rights, the honor, the liberties and independence of his country: the undersigned are utterly unable to see why he should not enjoy equal privileges and immunities with his fellow citizens.

The excuse for disfranchising Catholics in Great Britain and Ireland as well as in this country is : that they are obliged by the principles of their religion to bear true faith and allegiance to a foreign power, that is to say, the Bishop of Rome, commonly called the Pope, and it is admitted that were it not for this, the Catholic religion, however enormous and full of superstitions, ought nevertheless to be tolerated in a Protestant State. The undersigned beg leave respectfully to state in few words to your Hon. Body, the real doctrine of the Catholic Church upon this subject.

She believes and teaches that St. Peter was constituted by Jesus Christ the head, speaker or prolocutor of the Apostles. That as St. Peter made Rome his Diocese, every succeeding Bishop in that Diocese is also by Divine right head, speaker, prolocutor of Christ's Church upon earth. That this primacy is purely spiritual and that no Catholic on earth living

out of Italy is any more bound by the principles of his religion to bear true faith and allegiance to the Bishop of Rome, as a temporal Prince, than he is to bear true faith and allegiance to the Emperor of Morocco. We acknowledge the Bishop of Rome to be merely the prolocutor of the Church, simply first among equals. This is all the faith and allegiance Catholics owe him or acknowledge.

This doctrine is proved beyond the power of contradiction in the history of Charles V., Emperor of Germany, a zealous Catholic: and also by the conduct of the English and Irish Catholics under the reigns of Henry VIII and succeeding sovereigns. So that were the United States at war with the Pope as in the above and other innumerable circumstances, the undersigned as well as all Catholics except those who live in Italy, the Pope's dominions, would feel it their bounden duty, by the principles of their religion, to take up arms and fight and conquer him by all the means of civilized warfare. Where then is their faith and allegiance to the Pope? It never had existence except in the illusions of bigotry. As an ecclesiastical personage, all Catholics acknowledge the Pope as the visible head of Christ's Church on earth. In this sense they can never abjure his power. In all other respects the Catholic Church always has and always will readily abjure his authority.

They therefore humbly pray your Honorable Body to place the Catholics of Maine upon an equality with their Protestant fellow-citizens (an equality they enjoy in every other State of the Unon); and that the constitution which you are about to frame as the fundamental law of this State may contain no clause or provision requiring any man to renounce his religion or become proscribed, either to betray his conscience or be debarred of the privileges and immunities of the citizen and as in duty bound will ever pray.

Signed. { James Kavanagh,
Matthew Cottrill,
Wm. Moony.

Newcastle, 12th Oct., 1819.

NOTES.

"THE NEW YORK LITERARY INSTITUTION." LETTER OF F. GEORGE FENWICK.

GEORGETOWN COLLEGE, JANUARY 11th, 1856.

Dear Sir:—You must excuse me for not answering your kind favor sooner. I thought it much better to reply by documents than by my own *ipse dixit:* and hence, after examining a number of papers in our Archives, I subjoin more information than you requested, taken from the letters of Father Kohlmann himself and Father Grassi, actual superior of the Missions in and attached to Maryland.

In a letter to Father Grassi, dated New York, 21st of March, 1809, (N. B. F. G. was then at Stonyhurst College, in England,) I find as follows: "Three months ago, Archbishop Carroll, with the agreement of our worthy "Superiors, sent me to NewYork to attend the congregation together with "the diocess, till the arrival of our R. R. Bishop Richard Luke Concan-"non, lately consecrated at Rome. This parish comprises about 16,000 "Catholics so neglected in every respect, that it goes beyond all concep-"tion. My vicar, (Father Benedict Fenwick), is a zealous Father of the "Society, and a man of information. I have brought along with me four "members of the Society, to erect a College in this city, which blessed be "the Lord, is likely to succeed." He then gives a short account of the improvements made in the Church, on which he had already spent 500 dollars. Then he continues: "La table Sainte tous les jours remplie qui "ètoit desertè auparavant, les confessions generales tout les jours, sans "discontinuer presque. (car la plus grande partie de cette paroisse im-"mense sont des Irlandais qui dipuis qu'ils sont venus dans ce pays-ci, "n'ont jamais vu la face d'un pretre.) Trois sermons un Anglais, un "Francais, l'autre Allemand, les dimanches, tandis que jusqu'ici on ne "donnoit qu'un en Anglais. Trois catéchismes chaque dimanche, tandis "qu 'auparavant il n'y en avoit qu'un." Heretics every day instructed and "received into the Church; sick persons (at least four or five each day), "attended with cheerfulness at the first call; and ordinarily such as stand "in great need of instruction; and general confessions: application made "to all houses to raise a subscription for the relief of the poor, by which "means 3,000 dollars have been collected, to be paid constantly every "year.

In another letter to the same at Stonyhurst, dated 26th of July, 1809 Fr. Kohlmann, says: "We are building a new Church, of which the corner-" stone has been laid with much solemnity six weeks ago, and which we " expect will be finished against the end of next year. It is 124 feet by 81, " of a Gothic style. I wish the Society may have towards that time a Father " at hand to attend this new congregation. . . . . Mr. Morris, one of our " chief trustees, has purchased five lots of ground, opposite to the front of " the new church, in a healthy and elevated situation, to build a college " upon. . . . . As to our school, it now consists of about 35 of the most " respectable children of the city, both Catholics and of other persuasions, " among whom four are boarding at our house, and in all probability, we " shall have seven or eight boarders next August. . . . . Almighty God " is pleased to bless our efforts; it has been observed by several that at the " six o'clock Mass, the church is almost more crowded than it was a year " ago at the last Mass of 11 o'clock; and that there are as many communi-" cants every Sunday, as there were formerly at Easter. It is a fact that " excepting a few individuals, all the rest of the Congregation had entirely " fallen off. If you will look upon as a kind of miracle, the conversion of a " man, who for these six, ten, twenty, forty, sixty years, has lived in a total " forgetfulness of his God and his duty, and begins a new course of life, " worthy of a Christian, then, praised be the Lord, he has done a thousand " such wonders, and is still doing them daily, as almost all our confessions " are of this nature. In short, everyone is glad to see that from the man-" ner in which church and schools are conducted, from the many regular " instructions, from the subscription for the relief of the distressed, and " from the subscription for our new Church, etc., etc., etc., the name of the " Catholic Church has become an object of the highest veneration to the " most respectable characters of this city. . . . . As to our Rt. R. " Bishop Dr. Concannon, I received from our most Reverend Archbishop " Carroll, an extract of a letter written by him to Abp. Troy, (*of Dublin*) " dated Rome, Nov. 19th, 1808. It is as follows: "after remaining four " months in Leghorn and its environs at a hotel, and expending a very con-" siderable sum of money, I (*Bp. Concannon*) was under a necessity of re-" turning to this city. You will do me a singular favour in procuring me " some information from Dr. Carroll. I wish to know what assignment or " provision there is for the support of the new Bishop. You will oblige me " by any information on this head, before my departure from hence, which " will be, God knows when," ' So far Bp. Concannon, Fr. Kohlmann continues: "I doubt very much whether he is ever to come to this country, for " there is no positive provision made; but all depends on the congrega-" tion."

In the same letter, Fr. Kohlmann mentions again that he was charged with all the spirituals, till the arrival of the Bishop. I have not before me

any letters of Fr. Kohlmann during the year 1810, though I think they must be in the house. The following is information which I received from a lay brother who is now here with us, and who tells me that in September 1809, a school was opened in a house in the city situated in Broadway; that the Rev. Benedict Fenwick, with the four scholastics above mentioned, had the regulation of it. The names of the scholastics seem to have been Michael White, James Redmond, Adam Marshall and James Wallace. The three last afterwards became priests: The first returned to Georgetown and then left the Society. In 1810, they removed to what was then the country, and there they remained under the name of the New York Literary Institution, until its dissolution. Just before it broke up, they had seventy-four boarders attending the the schools. They delivered it into the hands of the Trappists, under their Abbot, Fr. Augustin (I think his name was L'Estrange) who conducted the school for a short time. While the Jesuits had it, (I find this in a letter of Fr. Kohlmann, dated 4th December, 1811,) the students consisted of the best families, both Protestant and Catholic, and he was in expectation of building a house capable of holding 100 scholars at least. He intimates that he intends in the Spring to establish a convent of Ursuline Nuns in the city, and that he wrote to London to Fr. Betagh, to obtain them for him. He designed also to establish another Convent of the Nuns of the Presentation, for the purpose of educating the poorer children; and thirdly, an Orphan Asylum.

I come now to your third interrogatory. *What motives induced the Society to suppress the Literary Institution?* I will answer you by quoting the very words of Fr. John Grassi, who was then our Superior in this country. His letter to Fr. K. is dated from Georgetown College, Aug. 31st, 1813. "I must implore," says he, "more than ever upon us the "peace and charity of our Lord, in the present crisis of the Literary In-"stitution, in order that the difference of my, from your, opinion on this "subject, may have no consequences detrimental to that peace, charity and "fraternal union, which is so proper for those who are joined together "with the sweet ties of the Society of Jesus. In this spirit, I will now "proceed to answer your favour of August 21st, being confident that you "Reverence will read it and reflect upon it with the same disposition. "You say there is no priest at present at the L. I. I know it; but both "you and Father Fenwick knew the determination of calling Fr. Marshall "to Georgetown, and that it was out of my power to send another. This "very want of subjects has been the greatest reason for abandoning the L. "I. I received a letter from Fr. Fenwick, in which he communicates to me "the determination that had been taken; of giving up the L. I. on the 1st "of November, and he requested the permission, which was granted, to "keep Mr. Wallace till that epoch. Had he mentioned anything about Fr. "Marshall's remaining till the same time, I should have no objection to

" it. But as at present the determination is taken of giving it up, it is clear " that it is useless to be anxious now to send a priest for a month or two. " However, if, as I am informed, you could succeed to make such " arrangements as to keep it up, as a thing annexed to the mission, or " to the Congregation (provided the Society had nothing at all to do with " it). I would be very glad.

" The Rev. Mr. Maréchal (*afterwards Archbishop of Baltimore*) a Sul- " pitian, paid a short visit to this College. It is confidently asserted that " he is to be Bishop of New York, and the great concern he showed for the " L. I. confirms me in this idea. I exposed to him our situation, the wan- " of members, and he was sensible that such an Institution is onus insup- " portabile for us, in the present circumstances, and for several years to " come. I consulted again quite lately, the Most Rev. Archbishop Car- " roll on this very subject; and he answered, that as the want of proper " persons to carry it on is evident, this ought to be represented to those " who are concerned in it. If there could be found persons who would " take care of it and continue it on, all the profit would be theirs, etc., etc.; " that if ever the Society should increase, we would preferably to any new " establishment, come to its assistance, etc., etc."

Father Grassi adds: " If ever it should be deemed proper, there could " be procured an attestation of the Most Rev. Abp. Carroll and Bp. Neale, " of the real want of subjects, etc., or of our inability to attend the L. I." Thus far Fr. Grassi. I may remark here that from other letters of Fr. Kohlmann, previous to the date of Fr. Grassi's, it appears that he (Fr. K.) was once favourable to the suppression of that Institution.

I will add something with regard to the manner in which the College was conducted, taken from the letters of Fr. Kohlmann. In one, dated 23rd June, 1812, when Fr. Kohlmann lived in New York, and Fr. Fenwick presided as Rector over the Institution out of N. York, I find the following words : " Collegium Neo-Eboracense satis bene procedit. Præter nostros, " duo externi magistrorum officio funguntur, boni moratique juvenes. Con- " victores pietate pariter ac Scientia imbuuntur."

Besides the four scholastics whom Fr. Kohlmann took with him on his going to N. York, there were several others who were engaged as teachers in the College: Such was the Rev. Joseph Gobert, who afterwards was ordained by Archbishop Neale, and for a time was in the College of Georgetown: the Rev. Peter Malou, of whom, perhaps, you will find in N. York, persons who know more, for he died there than we do. There was also a Mr. Keegan, a man who had only one arm, who afterwards came among us at Georgetown, as a hired teacher; and who subsequently went to the West, and terminated as a Judge, so I am told, in some of the Courts there.

I have thus, not only, I think, answered to your inquiries, but also given you other facts which may direct you to a further investigation of the history of the Literary Institution. There are persons still alive in N. York, who were actually scholars of that place, and at Philadelphia, there is the Rev. Fr. Vespré, at St. Joseph's Church, who was for a time a dweller in the house. I have nothing more to add, except that you excuse me for being as tardy in my answer. You can appreciate the motives of it which I mentioned above.

Yours respectfully,

GEORGE FENWICK.

QUERY.

MOTTIN de la BALME—A cavalry officer of this name received a commission from the Continental Congress and was killed in an action in the West. Was he the author of "Elemens de Tactique pour la Cavalerie," Paris, 1776; and Essais sur l' Equitation," Amsterdam and Paris, 1773?

MOUQUET.

BOOK NOTICES

THE LATEST HYMN WRITERS AND THEIR HYMNS. BY THE LATE SAMUEL WILLOUGHBY DUFFIELD. Edited and completed by Prof. R. E. Thompson, D.D. Funk & Wagnalls, 1889, 8vo., 511 pp.

It is with a feeling of self condemnation that we take up this elegantly printed and scholarly volume, impressed with the fact that it is a tribute of Protestant scholars to the glorious hymns of the Church, and that we have no similar work from a Catholic pen. The day has passed when the liturgy and offices of the Church were scoffed at as relics of heathenism, barbarous and destitute of religious and moral beauty as well as of literary merit. Beginning with the use of hymns and canticles in the earliest period of the Church, we are led through the Syrian and Greek to the Latin hymns, and find historical and critical notes beginning with Fr. Hilary, Pope Damasus, St. Ambrose, Prudentius, Sedulius, St. Gregory the Great, St Bede, the Authors of the "Veni Creator," and "Veni Sancte Spiritus," St Bernard, Thomas of Celano St. Thomas Aquinas, St. Bonaventure, "The Stabat Mater," St. Francis Xavier, to the Hymns of the Roman Breviary.

The volume is supplied with valuable indexes and translations of many hymns are given. It is not often however that the real meaning or spirit of the original has been preserved by modern translators, and the multitude who have failed to render the "Dies Irae" into English shows that its real purport and meaning have escaped the translators who did not meditate before attempting to translate.

While to Catholics there are many statements and judgments in this volume that will excite criticism, the work on the whole is fairly done, and we may be thankful for a manual on the hymns of the Church so comprehensive and so scholarly. In the bibliographical notes we find a reference to a work by Dr. Zardetti, now Bishop of St. Cloud, "Die Kirchliche Sequenz."

ANNOUNCEMENT.

We are happy to learn that Rt. Rev. Bishop O'Farrell has selected and appointed Rev. W. P. Treacy, Historian of the diocese of Trenton. A work of thorough research and of great value may be expected from his pen.